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THE  
PRÁKRITA - PRAKĀŚA:

OR,  
THE PRÁKRIT GRAMMAR  
OF

VARARUCHI,

WITH THE COMMENTARY (MANORAMA) OF BHAMAHĀ.

THE FIRST COMPLETE EDITION

OF THE ORIGINAL TEXT, WITH VARIOUS READINGS FROM A COLLATION OF SIX MSS. IN THE  
BODLEIAN LIBRARY AT OXFORD, AND THE LIBRARIES OF THE ROYAL ASIATIC  
SOCIETY AND THE EAST INDIA HOUSE.

WITH NOTES, AN ENGLISH TRANSLATION,

AND INDEX OF PRÁKRIT WORDS; TO WHICH IS PREFIXED A SHORT INTRODUCTION  
TO PRÁKRIT GRAMMAR.

BY

E. B. COWELL, M.A.,

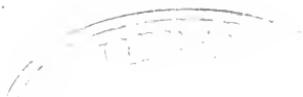
PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF CAMBRIDGE.

SECOND ISSUE.

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TO

HORACE HAYMAN WILSON, Esq., M.A., F.R.S.,

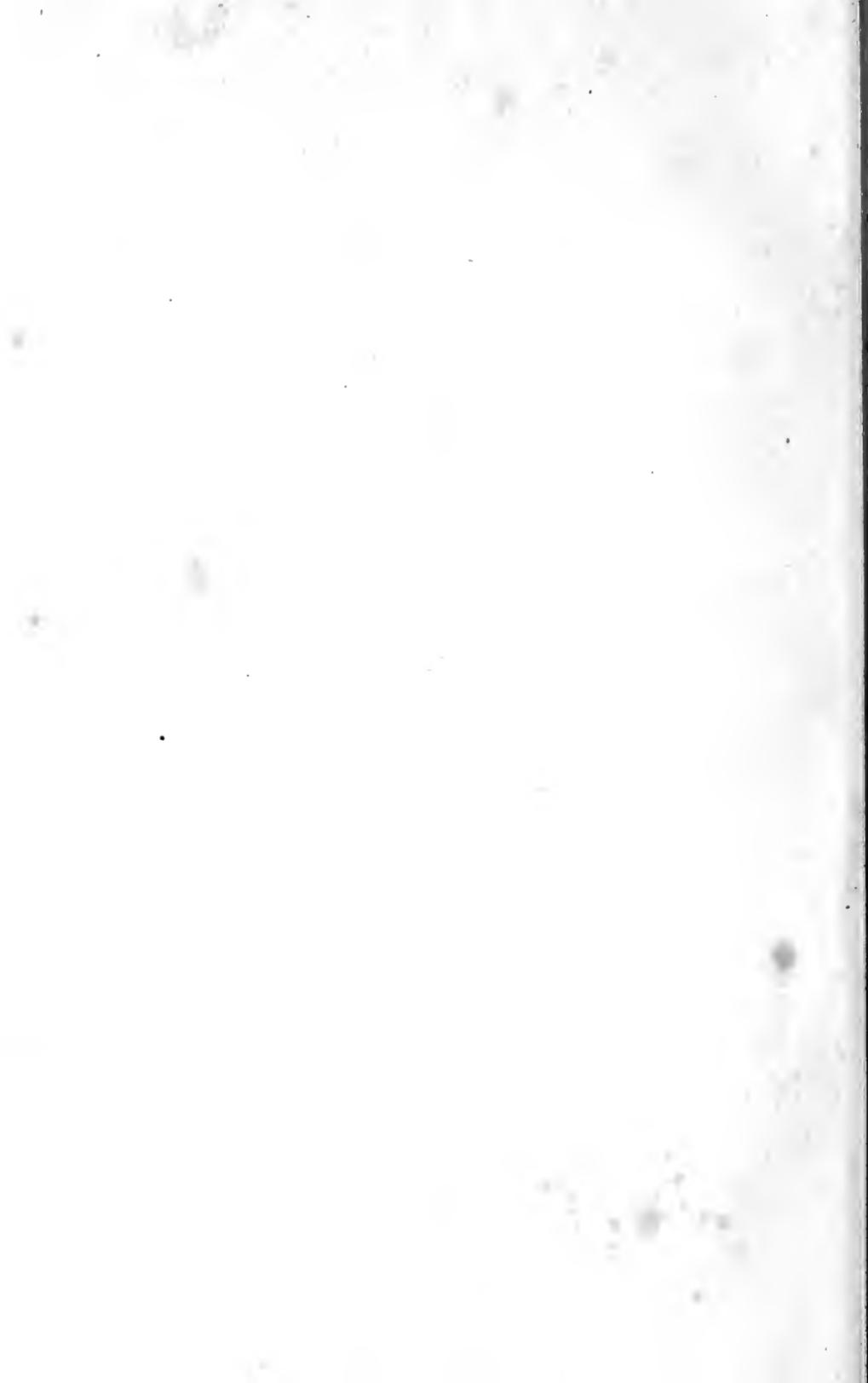
BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,  
ETC., ETC., ETC.,

IN GRATEFUL ACKNOWLEDGMENT OF ALL THAT HE OWES TO HIM,

AN OXFORD PUPIL

INSCRIBES

T H I S V O L U M E.



## ADVERTISEMENT TO THE SECOND ISSUE.

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I gladly avail myself of the opportunity of a Second Issue of the Prákṛita Prakáśa to make one or two corrections.

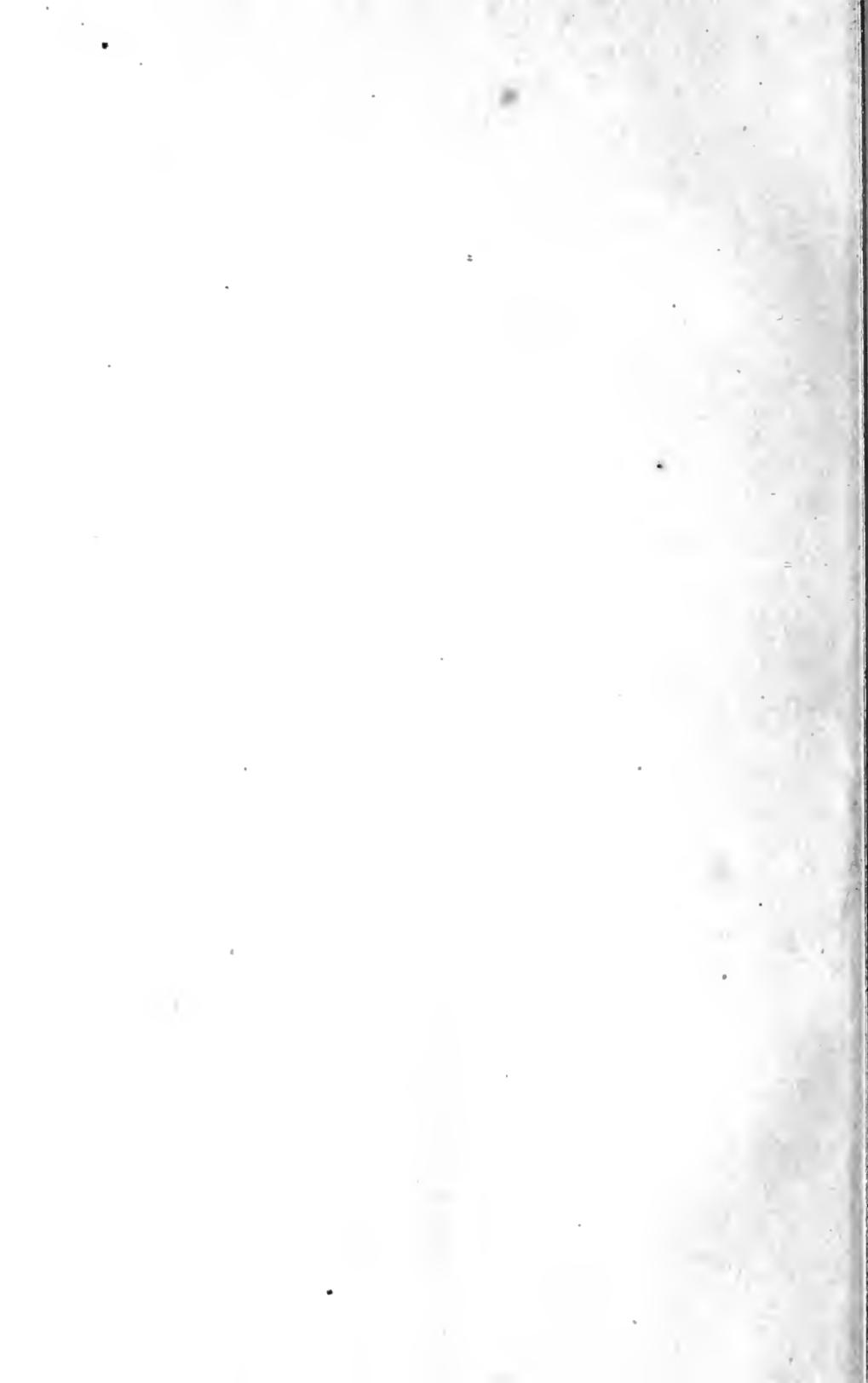
I wish to cancel the remarks, in p. vii. of the Preface, on the Páli Grammar of Kachcháyana and its identity with the Prákṛit Grammar of Vararuchi. My mistake was first pointed out by Professor Weber in a very kind review of my edition in the *Zeitschrift der Morgenländischen Gesellschaft*, in the volume for 1854. Mr. James Alwis has lately published in Colombo an edition and translation of the sixth book of Kachcháyana's Pali Grammar,—the very work which Mr. Turnour's remarks had led me to believe was no longer extant; and I hope that the editor will give us the remaining seven books of the work.

To the scanty testimonies which I was able to give in my Preface, p. vi., in proof of the identity of Vararuchi and Kátyáyana, I can now add that of Sáyana, who in his Preface to the Rig Veda (Professor Müller's ed., vol. i., p. 36, 2) expressly ascribes the Várttikas on Páṇini to Vararuchi.

I have reprinted the first Sútra of the fourth section, with its commentary.

E. B. C.

CAMBRIDGE,  
*January, 1868.*



## PREFACE.

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PRÁKRIT is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskrit, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student; for not only is a knowledge of Prákrit (and especially of the principal dialect usually understood by that name,) essential to the explanation of many forms in the modern languages of India\*—supplying, as it does, the connecting link between these and the ancient Sanskrit—but, while thus throwing light on the history of one branch of the Indo-Germanic family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and Spanish with the Latin out of which they sprang. At the same time Prákrit is closely connected with several deeply interesting historical questions. ‘The sacred dialects of the Bauddhas and the Jainas are nothing else than Prákrit, and the period and circumstances of its transfer to Ceylon and Nepál are connected with the rise and progress of that religion which is professed by the principal nations to the north and east of Hindústán.’† When the Greeks, under Alexander, came in contact with India, Prákrit seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the name of Antiochus and other Greek princes about 200 B.C., is also a form of

\* For instance, cf. the Hindústáni سلیمانی، سُرْتی، سُوڈانی with the Prákrit forms in Vararuchi, ii. 44. i. 9.

† Professor Wilson’s “Hindú Drama,” Introduction, p. lxvi.

Prákrit; and similarly we find it on the bi-lingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindú dramas; for while the heroes speak Sanskrit, the women and attendants use various forms of Prákrit, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

Vararuchi appears to have been the first Grammarian who reduced these popular dialects to a system; and, if we may receive the Hindú tradition, he was one of the ‘nine gems’ who flourished at the court of Vikramáditya, King of Oujein, whose great victory over the Sakæ, as they pressed onward towards India after overrunning Bactria, B.C. 56, is the traditional epoch from which the Hindús still date their Samvat era. The chronology of Sanskrit literature is extremely uncertain; but there are several circumstances which, in this instance, tend to confirm the popular account, if we may assume, as settled, the identity of Vararuchi and Kátyáyana. For this identification, our chief authorities are the universal popular belief in India, and the direct testimony of Somadeva, a native of Cashmere in the twelfth century. This author, in his encyclopædia of legends, called the *Kathásarit-ságara*, collected from various sources, and comprising a large portion of the mythological lore of the Hindús, expressly mentions them as the same person, and uses either name indiscriminately.\* For the age of Kátyáyana, we have some independent testimony, which, though not precise, yet certainly throws his date far back into the past, and fixes it, at the latest, as anterior to our era. Kátyáyana has always been the reputed author of the Vártikas, or supplemental remarks on the ancient Grammar of Pánini; and both names are found in the accounts of the Chinese Buddhist Hiuan-thsang, who travelled in India in the first half of the seventh century of our era. Pánini is called Pho-ni-ni, and described as the founder of music, which appears to be the nearest Chinese expression

\* See this point fully discussed in Professor Wilson’s Sanskrit Dictionary, Introd. (first ed.) pp. vi.—xi.

for a grammarian; the passage relating to Kátyáyana is as follows:\*

*'Tehi na pou ti* (erigé par les Chinois), limite de l'Inde du Nord. . . . Au sud-est de la grande ville, à 500 *li*, monastère de *Tha mo sou fa na* (forêt obscure); là a vécu le docteur *Kīa to yan na*, 300 ans après le Nirvána.† Monastère fondé par Asoka.'

The Buddhist traditions in Ceylon all agree in calling the author of the earliest Páli grammar Kachcháyano;‡ and, although this is said to have perished, yet when we remember how very closely allied Páli is to Prákrit, and that Kachcháyano is simply the Prákrit form of Kátyáyana, there can be little doubt that the Prákrit grammar of the one and the Páli grammar of the other, are only the Brahmanical and Buddhist versions of the same tradition.

The following work of Vararuchi or Kátyáyana is certainly our oldest authority for Prákrit grammar; and its rules are generally quoted by later grammarians and scholiasts as *par excellence* the 'Prákrita Śástra.' Other grammarians have generally followed its system, and contented themselves with adding single rules, or altering the arrangement of its details. Much discrepancy exists between the Prákrit of the grammarians, and that which we find in the plays; and it is of great importance to have a complete edition of the oldest grammarian, that we may ascertain, if possible, how far this discrepancy may be ascribed to the multiplied errors of ignorant, and the unauthorised corrections of learned, transcribers; and how far it may have arisen from a difference of time between the age of the poets and that of the grammarians, the dates of Sanskrit literary history being so uncertain.

The works of the two great grammarians Pánini and Vararuchi have

\* Quoted in the Appendix (p. 382) to Remusat's translation of the "*Foe koue ki, ou Rélation des royaumes bouddhiques.*" See also M. Julien's "Hist. de la vie de Hiouen Thsang," pp. 102, 165.

† The common date of the *Nirvána* of Buddha is B.C. 543; but Hiuan Thsang (as quoted in a note to p. 237) gives several different dates as current in India in his time, the latest of which is about B.C. 360.

‡ See Turnour's "Maháwanso," Introd. pp. 25, 27.

been singularly different in their fate; for while the former has been ever guarded with the most scrupulous care, and its *Sútras* (or ‘concise aphorisms,’) revered with almost Masorethic attention to minutiae, the latter has been apparently left to all the vagaries of successive copyists and editors. The MSS. often vary considerably, as indeed might be expected in an ancient work, which has passed through so many generations of copyists, all of whom knew Sanskrit better than the dialect whose peculiarities the work explained; but the most important variation is in the *number* of the Sútras, some MSS. containing many which are not found in the others; and as no record appears to have been preserved of the original number, it is a question of some difficulty to decide in particular instances.

The MSS. which I have used in preparing this edition, are as follows:—

- (A.) No. 1120 in the East-India House Library. A valuable MS., but frequently difficult to read.\*
- (B.) No. 211 in Professor Wilson’s collection in the Bodleian Library at Oxford.
- (C.) No. 210 in the same. Clearly written, but very inaccurate.
- (D.) No. 158 in the same.

\* It is this which Professor Lassen used for the portions of Vararuchi published in his “*Institutiones Linguae Pracriticæ*” (where he gave Sections i.—iv., x.—xii., to which we may add Sect. viii., as given from the same source in Dr. Delius’ “*Radices Pracriticæ*”). Having thus only one MS., and that not unfrequently very obscure in its writing, it was impossible for him to avoid many errors of transcription. These have been carefully pointed out in an article in the second volume of Dr. Höfer’s “*Zeitschrift für die Wissenschaft d. Sprache*.” I have noticed the more important of them in the notes to the text, but I have not been sorry to escape the unpleasing task of exposing the unavoidable inaccuracies of one whom all Oriental scholars must ever regard with affectionate reverence; Professor Lassen’s “*Institutiones*” have been of such continual service to me in the present work, that I feel bound to add my little tribute of admiration at the skill with which, in spite of such inadequate materials, he has accomplished his difficult task.

(E.) No. 151 in the same. A clearly written MS. in the Bengálí character.

(W.) A beautifully written MS. in the Royal Asiatic Society's Library, formerly belonging to Mr. Wathen of Bombay, for whom it was prepared [*prakáši-kritam*] by the Pandit Vishnu-Śarman, and transcribed by Bápú-Śarman. Of this I have used an accurate transcript on thin paper, belonging to Dr. Max Müller.

Of these MSS., we must at once separate W from the rest, as being evidently a modern recension. It abounds with new rules [see App. A., p. 97] which are found in no other MS., and which in some cases spring from evident errors on the part of the editor [as in those numbered 12 and 23 in App. A]; in others he seems to have met with two readings in the MSS. and inserted both as separate rules [as e.g. v. 16 (*cf.* note); vii. 23]; in others he has interpolated Sútras from other grammarians. W is therefore of very little value in a critical point of view, and though I have consulted it throughout, and given its variations where they seemed of importance, the whole has evidently been subjected to such an entire recasting [*prakáśikaranam*], that we can place little reliance on its various readings, unless supported by other authority.

A and C are (as I am persuaded) copies from the same original MS.; this was probably written in the Bengálí character, which would explain many of the extraordinary mistakes which the copyist of C has made from ignorance of the character. After collating part of C, and finding it useless from the absurd blunders of the copyist, and its evident identity with A, where the genuine reading was preserved, I contented myself with simply referring to it in passages where A was doubtful. B is a MS. which seems to be composed of two parts bound together, though both are in the same writing; the paging of the latter from the middle of Section vii. has been altered to suit the former. In the earlier part it generally agrees with A, but in the latter, especially in Section viii. it

agrees rather with D, and even seems to borrow a few Sútras from W. D and E generally agree,\* the chief difference being that in the last five Sections (and sometimes in the earlier ones) E continually gives only the bare Sútra and its examples, omitting the explanation of the Commentary; and frequently omits even the examples too. I did not discover E until I had nearly finished my collation, but I have collated it for most of the second half, and referred to it in all cases of difficulty in the earlier parts.

The text of the following edition has been made from a thorough collation of the MSS. ABD (A being taken as the basis), with the collateral help of C and E, which may be considered as respectively co-ordinate with A and D; W has been throughout consulted, and its Variae Lectiones noted, where of any value, but always as of inferior authority. Where BDEW agree in giving Sútras not found in AC, I have inserted them in brackets; and in one instance, at the end of Section v., I have similarly inserted some from DEW, but their authenticity must be left for future decision. The Sútras found in only one MS. beside W I have given in the notes; the various spurious Sútras found only in W (nearly fifty in number) are given in Appendix A.

Beside the above MSS. of Vararuchi, I have also derived considerable assistance from the works of other native grammarians, as the Prákrita-Sanjívaní, and the grammars of Kramadíśvara, Hemachandra, etc.

1. The only MS. of the Prákrita-Sanjívaní, which I have met with (No. 1503 in the East India House Library) is imperfect at the commencement, and is, unfortunately, very carelessly transcribed, and full of errors. Had it been accurate, it would have been of great service, as it seems to be a commentary on Vararuchi's Sútras, which it generally gives in their

\* Thus DE alone quote the line from the Setubandha in the Comm. to iii. 52.—For our knowledge of this rare and ancient Prákrit poem we are indebted to Dr. Höfer's interesting article in his 'Zeitschrift,' and we trust that, in spite of the corrupt state of the MS. which he mentions, he will yet give us an edition of the text. Such a work would be indeed a boon to all Sanskrit scholars.

proper order, but in some places with additions and alterations. The difficulty of deciphering the MS. has precluded my making that use of it which I otherwise should have done. The work consists of nine\* Sections, corresponding to the first nine of Vararuchi. The general inscription at the close of each section is *Iti vasantarája-virachitáyám prákrita-sanjívanyám*, or, as it is written at the close of the book, *Prákrita-sanjívaní-vrittau*; the only notice which I have found of Vasantarája himself, is in a passage from the Prákrita-Sarvaswa, which states that Márkandéya, the author of the latter work, commenced it after a previous study of the systems of former grammarians, among whom he specifies Śákalya, Bharata, Kohala, Vararuchi, Bhámaha, and Vasantarája. †

2. Hemachandra was a grammarian of the Jaina sect, who flourished in the thirteenth century, and wrote a Prákrit Grammar as an eighth 'Adhyáya' after the seven 'Adhyáyas' of his Sanskrit Grammar. The final inscription is *Ity-áchárya-śri-Hemachandra-virachitáyám siddha-Hemachandrábhidána-svopajna-śabdánuśásanavrittau*, etc.

This eighth Adhyáya consists of four Pádas, with 271, 217, 180, and 445 Sútras respectively. We have first the Prákrita-bháshá (or 'principal Prákrit'), in the first three pádas and half of the fourth; the remainder is occupied with the Śaurasení, Mágadhí, Paiśáchí, Chúliká-Paiśáchí, and Apabhranśa-bháshá. Hemachandra's opening Sútra is '*Bahulam*', and the *bahuládhikára* is supposed to continue to the end of the work,‡ and to explain any irregularities which may apparently contradict his rules,

\* The MS. numbers only eight, but the final inscription of the fifth is by mistake repeated for that of the sixth, which has occasioned the error, cf. ff. 43, 53.

† ग्राक्त्यभरतको हलवररुचिभामहवसंतराजाद्यः प्रोक्तान् यन्थान् नानालक्ष्याणि च निपुणमालोक्य अव्याकीर्ण विशदं सारं स्वन्याच्चर्यथितपद्यं मार्कडेयकवींद्रिः प्राकृतमर्वस्तमारभते ॥

‡ An instance of this occurs in a Sutra quoted in Appendix E, p. 187.

especially in the Jaina writings, ‘*Irsham*’ being his next Sútra. His arrangement is frequently very different to that of Vararuchi, and in many cases his rules are quite independent. I have found two MSS. containing the eighth Adhyáya by itself in the Walker collection in the Bodleian, both in the Devanágari character.

[a.] (No. 200.) A very correctly written MS., but some of the characters are very peculiar, and in many parts the writing of the last lines of the page is blurred and illegible.

[b.] (No. 171.) A less legible MS., but more easy of reference from its having the Sútras of each páda numbered.

Hemachandra’s grammar is too independent of Vararuchi’s to afford much aid in illustrating the latter’s Sútras; but many of his rules are very interesting, especially those on the Mágadhlí, an abstract of which I have added at the end of the translation of Section xi. [cf. p. 181]; his rules for the Śaurasení are given in Appendix C [cf. pp. 104—106]; some important rules on the Sandhi of vowels, and the doubling of consonants, are inserted in Appendix D and Appendix E [cf. pp. 185—187]; and I have frequently quoted his other rules in the notes to the translation.

3. Of the Prákrit grammar in the Sankshipta-sára of Kramadíśvara, which, as in Hemachandra, is added at the end of the Sanskrit portion, I have not succeeded in finding a copy (all the MSS. which I have consulted ending with the Sanskrit part); and I have therefore only used the abridgement given by Professor Lassen from the Paris MS. in the Appendix to his ‘Institutiones.’ As this work is of great value in correcting Vararuchi’s text, it is with no small pleasure that I have seen among the publications of the Bengal Asiatic Society, which are announced as in progress, an edition of the Prákrit portion, by Bábu Rájendralál Mittra. Probably no other grammar could be of the use, which this promises to be, in correcting and elucidating Vararuchi; as Kramadíśvara

has followed his method so much more closely than any other grammarian, whose works have come under my knowledge.

4. To the above I might add the Prákrita-Sarvaswa, by Márvandeya-kavíndra, of which there is a copy, bound up with Vararuchi, in the MS. which I have marked D in my collation; but unhappily it is so carelessly transcribed that I have found it quite useless to consult it. I may also mention here that the commentary on the 13th canto of the Bhatti-Kávyá, which is so written as to be either Sanskrit or Prákrit, has not unfrequently proved of some service (*e.g.* p. 136, note),

Such are the resources which I have had at my command in preparing the present edition of the Prákrita-Prakáśa, and so far as a careful collation of the MSS. may help, I trust that something may really have been effected towards a critical recension of the text. Several passages still remain doubtful, and for these Vararuchi must wait for better MSS. or a more competent editor. The various readings, which are added at the foot of each page, will furnish the reader with the different corruptions or alterations of the MSS.; and it is these which we must chiefly consult before we attempt to interfere with the Sútras themselves, or to correct them by the rules of later grammarians, or the language of the poets in the plays.

In the present edition, as the Sanskrit type required the use of an inconveniently large size of English type to fit with it in printing, I have been obliged to make my notes to the text as brief as possible, and have generally reserved any explanatory details or proposed emendations for the notes to the translation.

In printing the Sanskrit text, and especially the commentary, I have ventured to relax the rules of Sandhi, wherever their strict observance would have obscured the perspicuity of the rule, or would have mixed Prákrit words with Sanskrit; as, whatever opinion may be held of the propriety of printing purely Sanskrit works with such a relaxation of

grammatical niceties, the objections can hardly apply to a Sanskrit-Prákrit work like the present, where two languages are continually intermingled, one of which by its very nature repudiates Sandhi altogether. I have also throughout followed the MSS. in writing व् as the Prákrit equivalent for the Sanskrit व; in the continental editions of the plays it has been usual to write व्, but for this there is no authority,\* as the MSS. make no difference between the व् = the Sanskrit व, and that = the Sanskrit व. The rules of Vararuchi evidently show that there was no distinction whatever between *b* and *v*; thus in ii. 2, and iii. 1, we have only one of them introduced, and yet it manifestly is intended to include both; and again in iv. 21, the prepositions *apa* and *ava* both become *o*, which would imply that their Prákrit forms previous to contraction were identical. It is not so easy to determine which of the two sounds thus absorbed the other, and whether in translation we should represent it by *b* or *v* universally; the analogy of the modern languages would incline us to the former, but a Sútra in Hemachandra given below,† which is the only passage in which I have seen the subject alluded to, seems to favour the latter, which I have therefore adopted throughout.

Where I have occasionally quoted from the Prákrit of the plays to illustrate peculiar rules, my references have been made to the usual editions, except in ‘Sákuntalá,’ where I have generally quoted from the excellent edition lately published by Professor Williams, though I have added references to that of Dr. Bochtingk.

In the English translation, I have endeavoured to follow the plan which Dr. Ballantyne has adopted in his edition of the Laghu Kaumudí. All the peculiar features of the Hindú system are retained, while at the

\* Cf. Dr. Trithen's remarks in the preface to his edition of the Maháviracharita.

† ॥ वो वः ॥ खरात्यरस्यासंयुक्तस्यानादेवस्य वो भवति ॥ अलावृ  
अलाऊ ॥ अलावुः ॥

same time those explanations are added, which the sententious brevity of the Hindú grammarians so frequently requires. The culminating point of Hindú grammar is of course the great work of Pánini; and it is not impossible that some of my readers, who may be unacquainted with this part of Sanskrit literature, may find in Vararuchi an introduction to his master's more elaborate work. At the same time, the whole system of *Sútras* is so peculiarly Hindú, that a short translation like the present may not be without its interest even as a literary curiosity.

I have to tender my sincere acknowledgments to Dr. Max Müller for the kind assistance which he has so frequently given me during the course of this work; nor would I conclude without expressing my thanks to Mr. Stephen Austin, of Hertford, for the spirited manner in which he has undertaken the printing of this book, and has spared neither pains nor expense in carrying it through the press. We are indebted to him for a series of the most elegant and accurately-printed editions of Oriental books, which have ever been published in this country.

E. B. C.

OXFORD, DECEMBER, 1853.

## CONTENTS.

	PAGE.
Introduction to Prákrit Grammar . . . . .	xvii
The Prákrita-Prakáśa (Sanskrit text) . . . . .	1
Appendix A (spurious Sútras) . . . . .	97
Appendix B (on Var. iv. 25) . . . . .	101
Appendix C (Hemachandra's Sútras on the Śaurasení dialect) . .	104
The English Translation . . . . .	107
Appendix D (on Var. iii. 58) . . . . .	185
Appendix E (Hemachandra's Sútras on vowels in Sandhi) . .	187
Index of Prákrit words. . . . .	188

A SHORT  
INTRODUCTION  
TO  
P R Á K R I T G R A M M A R.

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‘PRÁKRIT’ (as has been already observed) ‘is the common name given to the various dialects which sprang up in early times in India, from the corruption of the Sanskrit;’ and, as the word is used by the grammarians, it signifies ‘derived,’ thereby to denote its connection with the original Sanskrit. Thus, Hemachandra defines it—‘*Prakritih sanskritam, tatra-bhavam tata ágatam vā “prákyitam.”*’ The later grammarians include many varieties under the name, but most of these are probably the subtil refinements of a later age; as, the older the grammarian is, the fewer we find the dialects to be; and the oldest, Vararuchi, has only treated of four—the Máháráshtrí, the Paiśáchí, the Mágadhí, and the Śaurasení. Of these the first is considered by him as the most important, and it is this which Professor Lassen has treated as his ‘dialectus præcipua.’ Its grammar is given in the first nine sections of the ‘Prákrita-Prakáśa,’ the remaining three sections being severally devoted to the peculiarities of the other three dialects.

As the method of Hindú grammarians<sup>1</sup> is very different from that with which we are familiar in Europe, it has been thought that the following

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<sup>1</sup> All the rules of Hindú grammarians are given in the form of concise aphorisms (*sútras*), which hang together as on a *thread* (whence the name), so that frequently a rule contains one or more words which have to be supplied in those which follow it, to complete their sense. The aphorisms themselves are expressed as briefly as possible, and to facilitate this the following abbreviations are resorted to:—A word in the genitive case is

short abstract of Prákrit Grammar in a more modern form might not be without its use to the student as an introduction to the original; while, at the same time, it is hoped that it will give a sufficient view of the language and its peculiarities to enable any reader of Sanskrit readily to understand the Prákrit passages, which form so large a portion of all Hindú plays.

Prákrit almost always uses the Sanskrit roots; its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue; and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of the Sanskrit. In the following abstract we shall first treat of the changes which it effects in the letters of the words; and then those which it effects in their declension or conjugation.

## SECTION I.

### 1. *Vowels.* (Var. i.)

Prákrit retains all the Sanskrit vowels except *ri* (*r̥i*, *l̥i*, *b̥i*) *ai* and *au*.

*Ri* initial, and with no consonant preceding it, becomes *ri*, and sometimes even when a consonant does precede, this consonant being then elided [Var. i. 30, 31]. *Ri* also frequently becomes *a*, *i*, or *u* (especially when preceded by a consonant). For examples, *cf.* Var. i. 27—29. [For *l̥i*, *cf.* i. 33].

*Ai* becomes *e* or *aū*, rarely *i* or *ī* (i. 35—39).

*Au* becomes *o* or *aū*, and sometimes *u* (i. 41—44).

Of the remaining vowels, *e* and *o* are no longer diphthongs, and may be long or short as to their quantity (*cf.* Williams' Śakuntalá, p. 228, note).

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generally governed by *stháne* understood (i.e., *instead of* such a word or letter another is to be used); a word in the ablative by *param* (i.e., *after* such a word or letter, etc.); a word in the instrumental by *saha* (i.e., *together with* such, etc.); a word in the locative is sometimes used in its proper sense (as in Var., i. 23), but more commonly it is used as a locative absolute, with *pare* understood (i.e., *when such a word or letter follows*, the rule refers to that which immediately precedes it, *cf.* Pápini, i. 1, 66.) *Vd* signifies 'option.' Pápini adopts many more, but these will suffice for Vararuchi.

Vararuchi in Section i. gives various directions for the changes of the other vowels, but these are rather confined to certain words, than expressive of general rules. Professor Lassen (Inst. pp. 139—144) has laid down as a general principle that *before two consonants a long vowel is shortened*;<sup>1</sup> that is, *a*, *i*, and *á* become severally *u*, *i*, and *u* (*e* and *o*, being common, may remain): as, *mugga* for *márga*; *diggha* for *dirgha*; *pūrra* for *púrra*. Subsidiary to this, are the two following rules: [a.] If the long vowel is retained, one of the consonants is elided, as *isaru* or *issara* for *īśvara*: [b.] A short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *jihá* for *jihwá*. *E* and *o* being favourite vowels in Prákrit, *i* and *u* before a conjunct are very frequently changed to these (cf. Var. i. 12, 20); in some words an initial *u* becomes *a* (cf. i. 22); for *purusha*, ‘a man,’ we have the anomalous *purisa* (i. 23). We may here mention the anomalous *metta* = *mátra*, which, though not in Vararuchi, frequently occurs in the plays [e.g. Śak., Williams’, p. 183, 6].

## 2. Single Consonants. (Var. ii.)

[a.] Prákrit has no palatal or cerebral sibilant (ii. 43); *n* is everywhere changed to *ṇ*, unless it be followed by a dental consonant; and an initial *y* becomes *j*; with these exceptions, *initial* single consonants generally remain unchanged. [N.B. When a preposition or other particle is prefixed the letter ceases to be ‘initial’; cf. Comm., ii. 2, on *suuriso*.] We find a few exceptions, as *una* for *punah*, etc. in the plays, but these are not recognised in Vararuchi; cf. also Var. ii. 32—41.

[b.] *Final* single consonants are dropped, except *m*, and sometimes *n*, which become *anuswára* [iv. 6, 12]. The finals of nouns often assume *a* or *á*, and so cease to be final (iv. 7—11).

## [c.] Medial single consonants.

*K*, *g*, *ch*, *j*, *t*, *d*, *p*, *b*, *r*, *y* (by ii. 2), may be optionally elided or retained; but *t* and *p*, when not elided, generally pass into *d* and *r*<sup>2</sup> (ii. 7, 15); and the elision of *y* (though not so given by Vararuchi) is probably absolute; see Lassen, Sect. 45. The preposition *prati* is always written *padi*; see note, p. 116.

*N* becomes *ṇ*; *t* becomes *d*; *d* often becomes *l* (ii. 20, 23).

<sup>1</sup> This principle does not seem to be given in Vararuchi, but cf. Appendix D, p. 185.

<sup>2</sup> Or *b*, as it is often printed: on this, see Preface, *supra*, p. xiv.

*Kh, gh, th, dh, bh* (ii. 27) may remain unchanged, but generally become *h* (when *th* is not so changed, it becomes *dh*, especially in the prose,<sup>1</sup> or Śaurasenī dialect, cf. xii. 3); *chh, jh, dh* remain unchanged; *th* always becomes *dh*; *ph* usually remains unchanged, but may become *bh* (ii. 26; cf. Lassen, p. 208).

*R* often becomes *l* (ii. 30); this is universal in the Mágadhí and the inferior dialects. *N, m, l, s, h* remain unchanged. *ś* and *sh* become *s* (in some words *ś* becomes *h*, cf. ii. 44). For examples, see Var. ii.

### 3. *Conjunct Consonants* (Var. iii.)

It is in these that the Prákrit changes are most manifest; and, as several distinct Sanskrit combinations are often merged into one Prákrit form, it is sometimes not easy to recognise the original word in its disguise. Prákrit avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same; this it generally effects by eliding one or the other (iii. 1—3), and then doubling the remaining one (iii. 50, 51); but there are several exceptions in the various individual combinations. One rule may be observed, viz., wherever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter; as in *kkh* for *sk, shk*, or *ksh* (iii. 29); or by *h*, if the other letter has no aspirate, as *nh* for *shn* (iii. 33). When *r* is involved in a conjunct, it sometimes passes into *anuswára*, as *ansu* for *ásru*; and the same also applies, but rarely, to *v* and *s*; cf. Var. iv. 15. In some cases a new vowel is inserted between the letters of the conjunct, as *harisa* for *harsha*; for this, see Var. iii. 59—66.

### TABLE OF PRÁKRIT CONJUNCTS.

The following table will show at a glance the various Sanskrit combinations which each Prákrit one represents. As given there they properly refer to those *in the middle* of a word; but, by dropping the first letter, they will equally apply to those *at the beginning*; thus, *kkh* = *ksh* when medial, as

<sup>1</sup> The Máháráshtrí dialect is more peculiarly used in poetry, as we infer, not merely from the usage of the plays, but also from such expressions of Bhámaha's, as 'vritta-bhangā-bhaya,' in iv. 16, and his reference to the gáthák in ix. 4. Cf. Lassen, pp. 370—378, who also quotes from the Sáhitya-darpana, 'noble women should properly speak the Śaurasení, but in their songs (*gáthák*) they must use the Máháráshtrí.'

*jakkha* for *yaksha*, but *kh* = *ksh* when initial, as *khada* for *kshata*; similarly, *pp* = *pr*, medial, but *p* = *pr*, initial.

**क्क** = त्क, एक, त्क (?)<sup>1</sup> iii. 1. = क्य, iii. 2. = क्र, क्र्द; ल्क, ल्क; क्क, iii. 3.<sup>2</sup>

**क्ख** = त्ख, प्ख, iii. 1. = ख्य, iii. 2. = च्च ( त्स, च्च्य ), एक, ल्कु, iii. 29. = श्व, स्व ( :ख ), iii. 1.

**ग्ग** = ङ्ग, ङ्ग, iii. 1. = ग्न, र्ग्य, iii. 2. = ग्य, ग्ं, ल्गा, iii. 3.

**घ्घ** = ङ्घ, ङ्घ, iii. 1. = ङ्ग, ङ्घ, र्घ, iii. 2, 3.

**ङ्ङ्ङ** = ङ्ङ्ङ ( cf. iii. 56 ).

**च्च** = च्च, iii. 2. = त्य, iii. 27. = च्च्र, च्च्र iii. 3.

**त्त्त** = अ, iii. 27. = ई, ई, iii. 3. = च्च ( त्स ), iii. 30. = त्स ( त्य ), प्स, श्व,<sup>3</sup> iii. 40.

**ज्ज** = ज्ज, iii. 3. = ज्ज ( sometimes ), iii. 5. = ज्ज्र, ज्ज्र, ज्ज, iii. 3. = द्य, iii. 27. = र्द्य, iii. 17. = अ ( e.g. *sejjá* for *śayyá*, iii. 17 ).

**ज्ञ्ञ** = ध्य, ह्य, iii. 28.<sup>4</sup>

**ञ्ञ** = ज्ज, न्य, ए्य ( sometimes ), xii. 7 (*Saur.*) = ज्ज, x. 9 (*Paiś.*)

**ट्ट** = र्त, iii. 22 = च्च ( once ), iii. 23.

**ठ्ठ** = एृ, iii. 10. = एृ, iii. 1. = स्त, स्य ( rare ), iii. 11. v. 23. viii. 25, 26.

<sup>1</sup> *Kk* = *kt* is sometimes found in the plays; as, *mukka* = *mukta*. See Stenzler's note on *Mṛich.*, p. 29, l. 20.

<sup>2</sup> *Kk* = *shk*, *sk*, only in a compound word; as, *tirakkára* = *tiraskára* ( cf. Lassen, p. 264 ); in all other cases it should be *kkh*. The same holds of *chch* = *sch*.

<sup>3</sup> *Chch* = *shth*, very rarely; e.g., *padichchida* = *pratishtita*, *Śakuntalá* (Williams' edition), p. 153, 1; cf. Lassen, p. 266.

<sup>4</sup> *Jh* seems to stand for *ksh* in such words as *jhína* = *kshína* (Lassen, p. 263), but cf. viii. 37.

**ତୁ** = **ତ୍ର**, **ଦ୍ର** (rare), iii. 25, 26.

**ତୁ** = **ତ୍ରୀ**, iii. 2. = **ଧ୍ର** (rare), viii. 44.

**ଏଟ**, **ଏତ** = **ନ୍ତ**, **ନ୍ଦ** (once), iii. 45, 46.

**ସୁ** = **ଶ୍ରୀ**, iii. 1. = **ଜ୍ଞ**, **ଶ୍ରୀ**, iii. 44. = **କ୍ଷୀ**, ii. 42. = **ଏତ୍ତ**, **ନ୍ଯ**, iii. 2.  
= **ଏଣ୍ଟ**, **ଏବ**, iii. 3. = **ନ୍ତ୍ର**, iii. 3, with ii. 42.

**ଏହ** = **ତ୍ରୀଣ**, **ଅନ୍ତ**, **ପ୍ରାଣ**, **ଖ୍ରୀ**, **କ୍ରୀ** (**ଛ୍ରୀ**). iii. 33; cf. iii. 8.

**ନ୍ତ** = **ନ୍ତ**, **ମ୍ତ୍ର**, iii. 1. = **ନ୍ତି**, **ତ୍ମ**, iii. 2. = **ନ୍ତି**, **ତ୍ଵ**, iii. 3. = **ତ୍ର**, iii. 3, 24.

**ତ୍ୟ** = **କ୍ଷ୍ୟ**, **ପ୍ର୍ୟ**, iii. 1. = **ଚ୍ର**<sup>1</sup>, vi. 2. = **ଶ୍ର୍ୟ**, iii. 3. = **ସ୍ତ୍ରୀ**, iii. 12. =  
**ଶ୍ୟ**, iii. 1.

**ଦ୍ଵ** = **ଗଦ**, **ବ୍ର୍ଦ**, iii. 1, 3. = **ଶ୍ରୀ**, iii. 2. = **ଦ୍ର**, **ଦ୍ର୍ଦ**, iii. 3 (**ଦ୍ର** may remain unchanged, iii. 4).

**ଦୁ** = **ଗଧ**, **ଶ୍ର୍ୟ**, iii. 1, 3. = **ଧ୍ର୍ୟ**, **ଶ୍ର୍ୟ**, iii. 3.

**ନ୍ଦ** = **ନ୍ତ** (*Saur.*, cf. Hema-ch. 261, App. C.)

**ନ୍ତ୍ଯ** = **କ୍ରୀ** (once), iii. 34.

**ପ୍ର** = **କ୍ର୍ପ**, **ତ୍ୟ**, iii. 1. = **ପ୍ର**, iii. 2. = **ପ୍ର୍ତ**, **ନ୍ତ୍ୟ**, **ମ୍ତ୍ର**, iii. 3. = **କର୍ମ**,  
iii. 49. = **ତ୍ମ** (once), iii. 48.<sup>2</sup>

**ଫ୍ର** = **କ୍ରଫ**, **ତ୍ପର**, **ଫ୍ର** (:**ଫା**), **ରଫ**, iii. 1. = **ଫ୍ର**, **ଶ୍ର୍ୟ**, iii. 35, 36.

**ବ୍ର** = **ଗବ**, **ଡ୍ରବ**, **ଦୁ**, iii. 1. = **ବ୍ର୍ତ**, **ବ୍ରା**, iii. 3.

**ଭ୍ରମ** = **ଭ୍ରମ**, **ଭ୍ରମ୍ଭ**, **ଭ୍ରମ୍ଭ**, iii. 1. = **ଭ୍ୟ**, iii. 2. = **ଭ୍ରମ**, **ଭ୍ରମ୍ଭ**, iii. 3. = **କ୍ରୀ**  
(once), iii. 47.

**ର୍ବ** = **ର୍ମ** (on this rare change, cf. note transl. iii. 53).

**ମ୍ଭା** = (**ଜ୍ଞ**, **ଏତ୍ତ**), **ନ୍ତା**, iii. 43. = **ମ୍ଭୀ**, iii. 2. = **ମ୍ଭ**, **ତ୍ମ**, iii. 3. [**ମ୍ଭୀ**  
becomes **ମିଲା-**; cf. iii. 62.]

<sup>1</sup> As in the adverbial terminations; i.e., *ettha* = *atra*.

<sup>2</sup> *Pp* = *sp*, *shp*, only in a compound word (cf. note *supra*, on *kk*), see Lassen, p. 264.

**ह्व** = घ्ल, iii. 32. = च्छ, स्म (sometimes), iii. 32; cf. vi. 49. vii. 7.  
 = द्व्य, iii. 8.

**च्य** = र्य, ज्ञ, xi. 7. (*Māg.*)

**र** = र्य (sometimes), iii. 18.

**रि** = र्य (sometimes), iii. 20. [*cf.* x. 8, *Paiś.*] = द्व् (sometimes),  
 i. 31.

**रिम**, **रिह** = र्ण, र्ष; ह्व, iii. 62.

**ल्ल** = ल्य, iii. 2. = ल्ल; ल्व (?), iii. 3. = र्य (rarely), iii. 21.

**ल्ह** = ल्ह, iii. 8.

**व्ल** = द्व्<sup>1</sup>, iii. 1. = च्य, iii. 2. = ब्र, व्व, iii. 3.

**-॒म** = र्ण, अ, च्य, स्व, iv. 15.

**स्स** = श्म, श्य; घ्ल, च्य; स्व, iii. 2, with ii. 43. = अ, र्ण, च्य; र्ष, च्य,  
 स्व, स्व, iii. 3.

N.B.—Where *three* consonants come together in the Sanskrit word, the semi-vowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machchha* = *matsya*; unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (iii. 56), as *vijha* = *rindhya*, *dhy* becoming *jḥ* by iii. 28 (the nasal prohibiting the doubling, which would otherwise have been required by iii. 50, 51).

## SECTION II.

We may divide Prákrit nouns into five declensions: 1. Those ending in *a* and *ā*; 2. Those in *i* and *ī*; 3. Those in *u* and *ū*; 4. Those ending originally in *ri*; 5. Those ending originally in any consonant.

The two latter classes have only a few cases which entitle them to form separate declensions. Nouns in *ri* either change it to *u* or assume a new

<sup>1</sup> *Vv* = *dv* (by iii. 1) only in such cases as *uvella* for *ulveshṭa* (viii. 41) where a radical *v* follows the preposition *ul*; cf. Lassen, p. 258. We once find *v* = an initial *dv*, in *vṛaha* = *dvudāśa*, ii. 14.

termination in *ara* or *ára* (*cf.* Vararuchi, v. 31—35); nouns of relationship admit also a nominative singular in *á*; and *mátri*, thus becoming *máá*, is declined like a feminine noun of the first declension (Vararuchi, v. 32, 35). Nouns ending in a consonant (*cf.* Vararuchi, iv. 6—11, 18) either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara* for *saras*; or add an *a* (or *á* if feminine) to the base, as *ásisá* = *ásis*. This, however, chiefly applies to those cases whose terminations begin with consonants, these expedients being adopted to avoid the necessity of changing the conjunct, which the meeting consonants would produce; in those cases whose terminations begin with vowels, the Sanskrit form is generally retained, modified by the usual Prákrit laws; as, *bhavadd* (instr. of *bhavat*), *áusd* for *áyushá* (instr. of *áyus*). See Lassen, p. 298.

Prákrit has no dual number nor dative case (substituting the genitive for the latter); but it has two terminations of the ablative plural—*hinto*, which signifies ‘from’ in a *causal*, and *sunto*, which signifies ‘from’ in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

#### DECLENSION OF NOUNS.

	वच्छ = वृच्छ masc.	(neut. वण = वन).	
	SINGULAR.		PLURAL.
Nom.	वच्छो (neut. वण)		वच्छा (neut. वणादं -द ; वणाणि, xii. 11.)
Acc.	वच्छं —		वच्छे; वच्छा (v. 11; <i>cf.</i> note, trans.) (neut. = nom.)
Instr.	वच्छेण		वच्छेहिं -हि
Abl.	{ वच्छादो -दु वच्छाहि वच्छा		{ वच्छाहितो वच्छेहितो वच्छासुंतो वच्छेसुंतो
Gen.	वच्छस्स		वच्छाणं -ण
Loc.	वच्छे वच्छमि		वच्छेसु -सुं
Voc.	वच्छ (neut. वण)		वच्छा (neut. वणादं -द)

**अरिग = अग्नि** masc.      (neut. दहि = दधि).

## SINGULAR.

Nom.	अरगी	(neut. दहि)
Acc.	अरिगं	—
Instr.	अरिगणा	
Abl.	अरगीदो -दु -हि	
Gen.	अरिगणो अरिगस्सु	
Loc.	अरिगन्मि	
Voc.	अरिग	(neut. दहि)

## PLURAL.

अरगीओ अरिगणो (n. दहीइँ -इ)
अरिगणो; अरगी (?) —
अरगीहिं -हि
अरगीहिंतो -सुंतो
अरगीएं -ए
अरगीसु -सुं
अरगीओ अरिगणो (n. दहीइँ -इ)

**माला = माला** fem.

## SINGULAR.

Nom.	माला
Acc.	मालं
Abl.	मालादो -दु -हि
Instr.	मालाद् -ए
Gen.	मालाद् -ए
Loc.	माले
Voc.	माले

## PLURAL.

मालाओ -उ ; माला (cf. note, tr. p. 145.)
मालाओ -उ
मालाहिंतो -सुंतो
मालाहिं -हि
मालाएं -ए
मालासु -सुं
मालाओ -उ

We may observe here that feminine nouns in *i* and *ī* are not distinguished in Prákrit inflexion; and the same holds of those in *u* and *ū*.

एई = नदी fem.

	SINGULAR.	PLURAL.
Nom.	एई	{ एईओ -उ ; एई (? Lass. p.
Acc.	एइं	{ 307, note 2.)
Abl.	एईदो -दु -हि	एईहितो -सुंतो
Instr.	{ एईच्र -च्रा	एईहिं -हि
Gen.	{ एईइ -ए	एईएं -ए
Loc.		एईसु -सुं
Voc.	एइ	एईओ -उ

### SECTION III.—PRONOUNS (VAR. VI.)

The Prákrit *pronouns* follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja* = *ya*, contains, it is hoped, all the forms which are really useful to the student.

As a final consonant is always rejected in Prákrit, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined; thus, *kim*, *yad*, *tad*, become severally *ka*, *ja*, and *ta*; *etad* becomes *eda*, and sometimes *e* (Var. vi. 21); *idam* becomes *ima*; *adas* becomes *amu* (and sometimes *aha*, vi. 24). *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki*, *ji*, *ti*; which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter. Prákrit, in fact, appears to have used the pronominal forms with great laxity; thus we find the proper masculine form of the locative (as *inassim*) frequently used for the feminine, as in Śakuntalá (Williams' edition), pp. 36, 2; 115, 3.

We may here add a few peculiar forms which Vararuchi notices; such as *to* and *etto* for *tasmát* and *etasmát* (vi. 10, 20); *se* for *tasya* or *tasydh* (vi. 11); *sim* for *teshám* or *tásám*; *ahu* for the nominative singular of *adas*, being apparently used for the three genders. *Nam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enám*. For *kiyat*, *távat*, etc., we have (by iv. 25) the forms *keddaha*, *kettia*, *teddaha*, *tettia*, etc.

**ज = य** (Masc.) ‘Who.’

## SINGULAR.

Nom.	जो	(जं neut.)
Acc.	जं	—
Instr.	जेण जिणा	
Abl.	जन्तो -नु जदो -दु	
Gen.	जस्ता जास <sup>1</sup>	
Loc.	जन्ति -स्ति जम्भि -क्षि जहिं	जेसु -सुं
	जत्य	

## PLURAL.

जे	(जादूं -दू neut.)
जे	—
जेहिं	
जाहिंतो	जासुंतो
जाण -ण	जेमिं
जेसु -सुं	

## Feminine.

## SINGULAR.

Nom.	जा	
Acc.	जं	
Abl.	जादो -दु जीदो (?)	
Instr.	जिणा	
Gen.	जस्ता जासे (?)	जाए -इ;
	जिस्ता जीने	जीए -इ
Loc.	जाहे जदआ	जीच्र -आ

## PLURAL.

जाओ -उ	जोओ -उ
जाहिंतो -सुंतो	जीहिंतो -सुंतो
जाहिं जीहिं	
जासां जेमिं <sup>2</sup>	जामिं जाण -ण
जीए -ए	जीमिं
जासु -सुं	जीसु -सुं

The personal pronouns are given in Vararuchi, vi. 25—53. I have enclosed in brackets those forms which probably never occur in the plays. The plurals are regularly formed from new bases; as *tujha*, *tumha*, *tumma*, *amha*, and, in some cases, *majjha* (*cf.* Hindústání جس and جس).<sup>3</sup>

<sup>1</sup> We find also a neuter genitive *kisa*, used in the sense of ‘why?’ in the plays.

<sup>2</sup> Hemachandra gives these first two forms. For *jásim*, *cf.* vi. 4, var. lect.

**युग्मद्** ‘Thou.’

SINGULAR.	PLURAL.
Nom. तुम् <sup>1</sup> (तं)	तुज्जे तुन्हे
Acc. (तं तुं) तुमं	तुज्जे तुन्हे वो
Instr. (तद्) तए <sup>2</sup> तुमए तुमे (तुमाइ) ते दे	तुज्जेहिं तुन्हेहिं तुमेहिं
Abl. तच्चौ (तद्यत्तो तुमादो -दु -हि).	तुन्हाहिंतो -सुंतो
Gen. (तुमा) तुह तुज्जे तुम तुन्ह ते दे	वो भे तुज्जाणं तुन्हाणं
Loc. तद् <sup>3</sup> (तए तुमए तुमे) तुममि	तुज्जेसु तुन्हेसु

**अस्त्रद्** ‘I.’

SINGULAR.	PLURAL.
Nom. अहं (हं अहअं अहमि)	अन्हे (वच्चं in prose, xii. 25)
Acc. मं ममं (अहमि)	अन्हे एो (ऐ?)
Instr. मे मए (मद् ममाइ)	अन्हेहिं
Abl. मत्तो (मद्यत्तो ममादो -दु -हि)	अन्हाहिंतो -सुंतो
Gen. मे मम मज्जे मह	मज्जे (?) एो अन्ह अन्हाणं अन्हे
Loc. मद् (मए) मममि	अन्हेसु

For the numerals, see Vararuchi, vi. 54—59.

<sup>1</sup> In Śak. Williams', p. 230, l. 1, we find a nom. *tum*; cf. Var. vi. 26, v.l.

<sup>2</sup> In the plays more generally *tue*.

<sup>3</sup> In the plays more generally *tui*.

## SECTION IV.—VERBS.

Prákrit has properly only one conjugation (= the first in Sanskrit), though fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative. Below we have given the verb *hasa*, adding in brackets those forms which, though not in Vararuchi, occur in Hemachandra, the Sanksh. Sára, and the plays (*cf.* Lassen).

*Present.*

## SINGULAR.

1. हसामि हसमि (हसन्हि)
2. हसमि
3. हसदि<sup>1</sup> हसद्

## PLURAL.

1. हसामो -मु -म हसिमो -मु -म  
हसमो -मु -म (हसन्हो -न्ह)
2. हसह (in prose हसध -धं)  
हसित्या (हसत्य)
3. हसंति

The middle voice has a second and third person singular, as *sahase*, *sahade* or *sahae*.

*Imperative.*

## SINGULAR,

1. हसम् (Var. vii. 18)
2. हससु (हसाहि हस हससु)
3. हसदु हसउ

## PLURAL.

1. हसामो -म हसमो -म (हसन्ह)
2. हसह (हसध -धं)
3. हसंतु

It should be added that, instead of *a*, *e* may be optionally used before any

<sup>1</sup> On the absence of this form in Vararuchi, Lassen has a remark (p. 202) which it is important for the student of Vararuchi to bear in mind, viz., 'Consultò poni à grammaticis formas maxime vulgares; à poctis contra pro vario dicendi genere diversis locis alterutras praeoptari.'

personal affix (vii. 34), as *hasemi*, etc., *hasedu*, etc., or, in other words, as *e* is only *ay* contracted, Prákrit allows the verbs to imitate partially the tenth conjugation in Sanskrit.

The future has several forms in Prákrit.

[*a*] That most in use has the following terminations:—

Singular	1. स्सं स्सामि.	2. स्सुसि	3. स्सदि
Plural	1. स्सामो.	2. स्सुध, स्सह	3. स्संति.

These are added to the root with the augment *i*, as *hasissam*, etc. The *ss* is, of course, only the Prákrit form of the Sanskrit *sy*.

[*b*] A second form gives the anomalous *chhh* for the characteristic *ss* of the future, as *sochchham* or *sochchhissam*, from *śru*; *vochchham* or *vochchhissam*, from *vach* (*cf.* Var., vii. 16, 17).

[*c*] A third form changes the *ssa* to *hi*, as in *hasihimi*, etc. We have also such forms of the first person singular and plural as *hasihámi* and *hasihámō*. (Note also such forms as *káham*, *ddham*, from *kri* and *dá*; Var., vii. 16).

[For the very rare forms with the inserted *jja* and *jid*, in Var., vii. 20—22; as also for the rare preterite in *ia* and *hia*, in Var., vii. 23—24; See Lassen's Inst., pp. 353—358.]

The Prákrit passive (vii. 8, 9) uses the active terminations; but, for the characteristic *y*, it prefixes *ia* or *ijja*; as *padhiai* or *padhijjai* for *pathyate*. Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gammai* for *gamyate*; *dissai*, or more commonly *disai*, for *dr̥iṣyate* (*cf.* also viii. 57, 58.).

There are two forms of the causal; one in which *ay*, the Sanskrit addition to the root, becomes *e*, as *káredi* from *kara* = *kri* (an *a* in the first syllable of the root becoming *á* by Var. vii. 26); the other in which *áve* (*ábe?*) is added; as *kárváedi* or *karávedi* (the *a* of the first syllable being only optionally lengthened, vii. 27; *cf.* note, transl.).

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated); and *dum*, if a vowel precedes; as *rattum*, from *vach*; *nedum*, from *ni*; the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it; the *d* is also often elided, as *haseum* or *hasiuun*, from *has*.

The indeclinable participle in *twá* becomes *túna* or *úna*, as *káúna*, from *ká* = *kri*; that in *yu* becomes *ia*, and is usually the only form found in

prose, even in the simple verb; as *genhia*, from *genh* = *grah*. In prose we find a few instances of *twá* relaxed into *dwa*, as *gadua* for *gatwá*, etc. (xii. 10).

The present participle active ends in *anta* (or *enta* by vii. 34); as, *padhanta*, ‘reiting.’ Vararuchi (vii. 11) allows a fem. form *padhai*, as well as *padhaní*. The present participle middle ends in *mána* (with fem. in *mání* or *máná*, v. 24).

The passive allows the termination *nta* as well as *mána*, and usually prefixes *ijja*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua* = *sruta*; *laddha* = *labdha*; the augment *i* is frequently inserted (vii. 32).

The future passive participle in *ya*, generally assimilates the *y* to the preceding consonant; that in *aníya* becomes either *anya* or *anijja*.

On the particles, etc. (Var. ix.) we have little to note, except that *iti* becomes *tti*, in which case a preceding *á*, *í*, or *ú* is shortened; *khalu* becomes *kkhu* after a short or common<sup>1</sup> vowel, and *khu* after a long vowel; and similarly *eva* becomes *jjevra* or *jerra*. *Ira* usually becomes *vía* or *vva*; for *api* we have *vi* or *bi*.

The above little sketch of Prákrit grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prákrit of Kálidása or Bhavabhúti; of course that of the Mṛicchekatíká is much harder. I cannot conclude better than with Professor Lassen's words, “Legitima veteris linguae cognitio non multa dubia relinquet; cætera tum tenor locorum, tum tradita à grammaticis doctrina, illustrabit; quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit.”

<sup>1</sup> It is important to bear in mind that *e*, *o*, and a short vowel followed by anuswárá are considered common in Prákrit prosody.

The compiler would add that he originally made a similar one for his own use, and found it sufficient for his purpose in reading Dr. Tritthen's edition of the Mahávíracharita, although there the Prákrit passages have no Sanskrit explanations subjoined.

## CORRECTIONS AND ADDITIONS.

P. 14, l. 7, on *somálo* add as a note, 'So read ABCDE, Hemach., and the Prák. Sanj. W has *suumálo*; cf. note transl. p. 119.'

P. 19, add to note 3, 'the Prák. Sanj. reads Sút. 17, as in text.'

P. 24, note 5, read 'B *nah*; DE *n̄nah*'

P. 30, last line, add, 'for this Sút. and its corrupt Comm., cf. note transl. pp. 135, 136.'

P. 39, l. 11, read Sút. 3, अतोऽमः

P. 49, note 1, add to W's var. lect. (after *ssá so*), 'ityádésau vā bhavataḥ; id-ed-ad-átaścha bhavanti; kissá, kise, kii (Cod. *kii*), kie, kia, kiá'; and similarly *jissá*, etc., *tissá*, etc. Then follows *nasgrahanena*, etc. as in note.

P. 61, l. 2, W's var. lect. accidentally omitted; W for 'nityártham—*viśeshanam*', has 'niyamártham *vachanam*'

P. 111. Add as a note to i. 24, 'The Prák. Sanj. reads this Sútra *Ud úto madhukádihu*, and employs it to explain the shortening of *u* before a conjunct, as *dhutta* = *dhúrta*. Similarly it uses i. 18 to explain the shortening of *i*; cf. also note, p. 109, and Appendix D.'

P. 128, l. 12, for 'end' read 'middle,' and add as a note to the Sút. (iii. 36), 'though all the MSS. (except W) read *sarvatra sthitasya*, it is not clear why the words are needed in this Sútra.'

P. 129, l. 5 from bottom, for 'see v. 45,' read 'as *attá*, by iii. 2; cf. var. lect. v. 46.'

The *~* has occasionally dropped in *T* in part of the impression; I have noticed p. 17, l. 5, *muggo*; p. 25, l. 16, *ṇittháro*; p. 69, l. 16 (Sút. 7) *nollah*; p. 72, l. 10 (Sút. 23), *jno*; similarly the *e* in *stháne*, p. 70, l. 11; and *lésena*, p. 83, l. 12.

॥ श्रीगणेशाय नमः ॥

जयति मदमुदितमधुकरमधुररुताकलनकूणितापाङ्गः ।  
करविहितगण्डकपूविनोदसुखितो गणाधिपतिः ॥ १ ॥  
वररुचिरचितप्राकृतलचणसूचाणि लक्ष्यमार्गेण ।  
बुद्धा चकार दृक्तिं संचिप्रां भामहः स्वष्टां ॥ २ ॥

॥ आदेरतः ॥ ? ॥

अधिकारो इयं । यदित ऊर्ढ्वमनुकमिव्याम आदेरतः स्थाने  
तद्वतीत्येवं वेदितव्यं । आदेरित्येतद् आ परिच्छेदसमाप्तेः । अत  
इतिच आ अकारविधानात् । अत इति तकारयहएं मवर्णनिवृत्यर्थं ।

॥ आ समृद्धादिषु वा ॥ २ ॥

समृद्धि इत्येवमादिषु शब्देष्वादेरकारस्य आकारो भवति वा ।  
समिद्धी सामिद्धी । पञ्चडं पाञ्चडं । अहिजाई आहिजाई । मण-  
सिणी माणसिणी । पडिवआ पाडिवआ । सरिच्छं सारिच्छं । पडि-  
मिद्धी पाडिमिद्धी । पसुन्तं पासुन्तं । पमिद्धी पामिद्धी । अस्तो आसो ॥  
समृद्धि । प्रकट । अभिजाति । मनस्तिनो । प्रतिपत् । सदृच्छ । प्रतिस्पृ-  
द्धिन् । प्रसुप्त । प्रमिद्धि । अश्व ॥ आकृतिगणे इयं ॥

॥ इदीषत्पक्षप्रवेतमव्यजनमृदग्नारेषु ॥ ३ ॥

ईषदादिषु शब्देषु आदेरतः स्थाने इकारादेशो भवति । वेति

<sup>1</sup> अत—र्थं deest in A ; Cf. Pánini, i., 1, 70. <sup>2</sup> So C; ABDEW  
आस्तो । <sup>3</sup> MSS. प्रतिस्पृद्धि ; Cf. Lass. Inst., p. 265.

निवृत्तं ॥ ईमि । पिक्कं । सिविणो । वेडिसो । विअणो । मुइंगो ।  
इंगालो ॥

॥ लोपो इरण्ये ॥ ४ ॥

अरण्यशब्दे आदेरतो लोपो भवति ॥ रण् ॥

॥ ए शथ्यादिषु ॥ ५ ॥

शथ्या इत्येवमादिषु शब्देषु आदेरत एकारादेशो भवति ॥ मेज्जा ।  
सुंदेरं । उक्केरो । तेरहो । अच्छेरं । पेरन्नं । वेळी ॥ शथ्या । सौन्दर्य ।  
उत्कर । चयोदश । आश्वर्य । पर्यन्त । वस्ति ॥

॥ ओ बदरे देन ॥ ६ ॥

बदरशब्दे दकारेण सहादेरत ओलं भवति ॥ बोरं ॥

॥ लवणनवमस्त्रिकयोर्वेन ॥ ७ ॥

लवणनवमस्त्रिकयोरादेरतो वकारेण सह ओकारः स्थात् ॥ लोणं ।  
णोमस्त्रिआ ॥

॥ मयूरमयूखयोर्यां वा ॥ ८ ॥

मयूर मयूख इत्येतयोर्यूशब्देन सहादेरत ओलं वा भवति ॥ मोरो  
मऊरो । मोहो मऊहो ॥

॥ चतुर्थीचतुर्दश्योमुना ॥ ९ ॥

एतयोसुना सहादेरत ओलं भवति वा ॥ चोत्थी चउत्थी । चोट्ही  
चउट्ही ॥

॥ अदातो यथादिषु वा ॥ १० ॥

अत इति निवृत्तं स्थान्यंतरनिर्देशात् । यथा इत्येवमादिष्वातः  
स्थाने अकारादेशो भवति वा ॥ जह जहा । तह तहा । पत्थरो

<sup>१</sup> W (and Hema-ch.) ईमि. <sup>२</sup> AB विडिसो Cf. ii., 8. <sup>३</sup> B मिइंगो-  
<sup>४</sup> MSS. -रो. <sup>५</sup> स्था- deest in A.

पत्थारो । पउत्रं पाउत्रं । तलवेष्टन्नं तालवेष्टन्नं । उक्खञ्च उक्खाञ्च ।  
चमरं चामरं । पहरो पहारो । चडु चाडु । दवंगगी दावगी । खदञ्च  
खादञ्च । संठविञ्चं संठाविञ्चं । हलिंओ हालिंओ ॥ यथा । तथा ।  
प्रस्तार । प्राकृत । तालवृन्तक । उत्खात । चामर । प्रहार । चाटु ।  
दावगी । खादित । संस्थापित । हालिक ॥

॥ इत्पदादिषु ॥ ११ ॥

सदा इत्येवमादिषु आत इकारो भवति वा ॥ सद सच्चा । तद्  
तच्चा । जद जच्चा ॥ सदा । तदा । यदा ॥

॥ इत एत्यिष्ठमेषु ॥ १२ ॥

पिण्ड इत्येवंसमेषु इकारस्य एकारादेशो भवति वा । पेण्डं पिण्डं ।  
णेहा णिहा । मेंदूरं मिंदूरं । धम्भिङ्गं धम्भिङ्गं । चेंधं चिंधं । वेण्हं विएङ्हं ।  
येण्डं पिण्डं ॥ पिण्ड । निहा । मिंदूर । धम्भिङ्ग । चिङ्ग । विष्णु । पिष्ट ॥ सम-  
यहएं संयोगपरस्योपलच्छणार्थ ॥

॥ अत्यधिहरिद्रापृथिवीषु ॥ १३ ॥

पथादिषु शब्देष्विकारस्य अकारो भवति ॥ पहो । हलहा । पुहवी ॥  
॥ इतेषुः पदादेः ॥ १४ ॥

पदादेरितिशब्दस्य यस्तकारस्तस्मात्परस्य इकारस्य अकारो  
भवति ॥ इत्र उच्चह अस्त्वच्चरणं । इत्र विअसंतीउ चिरं ॥ इति पश्य  
तान्यथावचनं ॥ इति विकसंत्यश्चिरं ॥ पदादेरिति वचनादिह न

<sup>¹</sup> So ACDW; B, n.l. <sup>²</sup> B हलिंओ. <sup>³</sup> A चेधं चिंधं; W om.; Cf. iii.  
34. <sup>⁴</sup> A (not C) adds वा. <sup>⁵</sup> A इत्र उच्चह अणच्चवच्चरणं B -अस्त्वह-  
अवच्चाणं D -अणहवच्चरणं W इत्र उवह अणहावच्चरणं; A has no Sans.  
explanation. <sup>⁶</sup> A विसंतीउ; C विअसंतीउ; W has विलसंतीओ = वि-  
लसंत्यः AC have no Sans. explanation.

भवति ॥ पित्रोन्ति<sup>१</sup> ॥ प्रिय इति ॥

॥ उदिच्छुवृश्चिकयोः ॥ १५ ॥

इच्छुवृश्चिकयोरित उलं भवति ॥ उच्छू । विच्छुन्त्रो ॥

॥ ओच दिधाक्षजः ॥ १६ ॥

क्षधातुप्रयोगे दिधाशब्दस्यौकारो भवति । चकारादुलं च ॥  
दिधाक्षतं । दोहादृचं । दुहादृचं ॥ दिधा क्रियते । दोहादृच्चद् ।  
दुहादृच्चद् ॥

॥ ईत्यिंहजिङ्गयोश्च ॥ १७ ॥

एतयोरादेरिकारस्य ईकारो भवति ॥ सीहो । जीहा ॥ चकारो  
अनुक्तसमुच्चयार्थः । तेन वीसत्थ वीसम इत्येवमादिषु ईलं भवति ॥

॥ इदीतः पानीयादिषु ॥ १८ ॥

पानोय इत्येवमादिष्वादेरीकारस्य ईकारो भवति ॥ पाणिचं ।  
अलिचं । वलिचं । त्राणिं । करिसो । दुदृचं । तदृचं । गहिरं ॥ पानीय ।  
अलीक । वलीक । तदानीं । करीष । द्वितीय । द्वतीय । गभीर ॥

॥ एन्नीडापीडकीडृगीडृशेषु ॥ १९ ॥

नीडादिषु ईकारस्य एकारो भवति ॥ ऐङ्गुं । आपेलो । केरिसो ।  
एरिसो ॥

॥ उत ओन्तुण्डरुपेषु ॥ २० ॥

तुण्ड इत्येवंरुपेषु आदेरुकारस्य ओकारो भवति ॥ तोण्डं ।

<sup>१</sup> A पित्रोन्ति. <sup>२</sup> A विच्छुन्त्रो W विच्छुन्त्रो; D n.l.: Cf. Lass. Inst., p. 110.

<sup>३</sup> DW add इतः before ओकारो. <sup>४</sup> A इ (?) CW ई; BD ईत्.

<sup>५</sup> AW सीहो; Cf. Lass. Inst., p., 270. <sup>६</sup> BDW add विलिचं = ब्रीडितं.

<sup>७</sup> A (not C) तच्छिं. <sup>८</sup> A विदृचं; Cf. Lass. Inst., p. 257. <sup>९</sup> All but BE

ऐङ्गुं. <sup>१०</sup> BD आमेडो: Cf. ii., 16, and Lass. Inst., App., pp. 49, 70.

मोक्षा । पोक्खरो । पोत्यच्चो । लोहूच्चो । कोड्डिमं ॥ तुण्ड । मुक्ता ।  
पुष्कर । पुस्तक । लुभ्यक । कुड्डिम ॥ रूपयहणं संयोगपरोपलक्षणार्थं ॥

॥ उलूखवल्लन्ना वा ॥ २१ ॥

उलूखलशब्दे लूशब्देन सह उकारस्य ओकारो भवति वा ।  
ओक्खलं । उलूहलं ॥

॥ अन्यकुटादिषु ॥ २२ ॥

मुकुट इत्येवमादिष्वादेहकारस्य स्थाने अकारो भवति ॥ मउडं ।  
मउलं । गरुञ्च । गरुई । जहिंडिलो । सोअमझं । अवरि ॥ मुकुट ।  
मुकुल । गुरु । गुर्वी । युधिष्ठिर । सौकुमार्य । उपरि ॥

॥ इत्पुरुषे रोः ॥ २३ ॥

पुरुषशब्दे यो रेफस्तस्य उकारस्य इकारो भवति ॥ पुरिसो ॥

॥ उदूतो मधूके ॥ २४ ॥

मधूकशब्दे ऊकारस्य उकारो भवति ॥ मङ्गञ्च ॥

॥ अदुकृले वा लम्य द्विलं ॥ २५ ॥

दुकूलशब्दे ऊकारस्य अकारो भवति वा । तत्संयोगेन लकारस्य  
द्विलं ॥ दुअङ्गं दुऊलं ॥

॥ एन्नुपुरे ॥ २६ ॥

नूपरशब्दे ऊकारस्य एकारो भवति ॥ ऐउरं ॥

॥ चूतो इत् ॥ २७ ॥

आदेर्व्वकारस्य अकारो भवति ॥ तणं । घणा । मञ्च । कञ्च । वङ्गो ।  
वसङ्गो ॥ टण । घृणा । मृत । कृत । वृद्ध । वृषभ ॥

॥ इदुल्यादिषु ॥ २८ ॥

<sup>1</sup> C D उदूखले द्वा वा and similarly in Comm. <sup>2</sup> A उलूखलं; DC  
उदूखलं. <sup>3</sup> W adds वेति निवृत्तं । <sup>4</sup> A जहिंडिलो.

च्छ्वादिषु शब्देषु आदेच्छकारस्य इकारो भवति ॥ इसी । विसी ।  
गिडी । दिडी । सिडी । सिंगारो । मिञ्चंको । भिंगो । भिंगारो ।  
हिअञ्च । विद्रेहो । विंहिच्च । किसरो । किच्चा । विंकुञ्चो । सिआलो ।  
किई । किसी । किवा ॥ च्छषि । दृष्टि । दृष्टि । सृष्टि । झंगार ।  
मृगांक । मृंग । मृंगार । हृदय । विदृषण । दृंहित । क्षशर । क्षत्या ।  
दृश्चिक । झटगाल । कृति । कृषि । कृपा ॥

॥ उत्तरादिषु ॥ २८ ॥

च्छतु इत्येवमादिषु आदेच्छत उकारो भवति ॥ उदू । मुणालो ।  
पुहवी । वुंदावण । पाउसो । पउत्ती । विउदं । संवुदं । णिवुदं । वुञ्जन्तो ।  
परज्जञ्चो । माउञ्चो । जामाउञ्चो ॥ च्छतु । मृणाल । पृथिवी । वृंदावन ।  
प्रावृष् । प्रवृत्ति । विवृत । संवृत । निर्वृत । वृत्तांत । परभृत ।  
माहक । जामाहक । इत्येवमादयः ॥

॥ अयुक्तस्य रिः ॥ ३० ॥

वर्णांतरेणयुक्तस्यादेच्छकारस्य रिकारो भवति ॥ रिण । रिढ्हो ।  
रिच्छो ॥

॥ क्वचिच्युक्तस्यापि ॥ ३१ ॥

वर्णांतरेण युक्तस्यापि क्वचिद्वृकारस्य रिकारो भवति ॥ एरिसो ।  
सरिसो । तारिसो ॥

॥ वृत्तेवेन र्हवा ॥ ३२ ॥

वृत्तशब्दे वशब्देन सह च्छकारस्य रुकारो भवति वा ॥ रुखो ।  
वच्छो ॥ व्यवस्थितविभाषाज्ञापनात् छलपचे न भवति खलपचे तु  
नित्यमेव भवति ॥

<sup>1</sup> A (not C) विद्रादो. <sup>2</sup> ADW विकुञ्चो; C विंकुञ्चो; B विंचञ्चो;  
*Cf.* i., 15. <sup>3</sup> BW विवुदं; *Cf.* ii., 7. <sup>4</sup> A gives the Sútra च्छरीति,

॥ नृतः कृप्त इलिः ॥ ३३ ॥

कृप्तशब्दे ल्लकारस्य इलीत्यमादेशो भवति ॥ किलित्तं ॥ तदेव-  
मादेशांतरविधानात् प्राकृते ल्लकारल्लकारौ न भवतः ॥

॥ एत इच्छेदनादेवरयोः ॥ ३४ ॥

वेदनादेवरयोरेकारस्य इकारो भवति ॥ विच्छणा । दिग्ग्रारो ॥  
वायहणानुवृत्तेः क्षचिद् वेच्छणा । देच्छरो । इत्यपि ॥

॥ एत एत् ॥ ३५ ॥

आदेरैकारस्य एकारो भवति ॥ सेलो । सेच्चं । एरावणो । कैलासो ।  
तेज्जोक्तं ॥ शैल । शैत्य । ऐरावत । कैलाम । चैलोक्य ॥

॥ दैत्यादिष्वह ॥ ३६ ॥

दैत्यादिषु शब्देषु ऐकारस्य अदृ इत्ययमादेशो भवति ॥ दद्वचो ।  
चद्वन्तो । भद्रवो । सदरं । वदरं । वदेसो । वदेहो । कदञ्चवो ।  
वदसाहो । वदसित्रो । वदसंपात्रण ॥ दैत्य । चैत्र । भैरव । स्वैर । वैर ।  
वैदेश । वैदेह । कैतव । वैशाख । वैशिक । वैश्वायन । इत्यादयः ॥

॥ दैवे वा ॥ ३७ ॥

दैवशब्दे ऐकारस्य अदृ इत्ययमादेशो भवति वा ॥ दद्वं । देवं ॥  
अनादेशपत्ते नीडादिलाद् द्विलं ॥

॥ दक्षेत्वे ॥ ३८ ॥

सैन्धवशब्दे ऐकारस्य इकारो भवति ॥ सिंधवं ॥

॥ ईर्ष्णैर्य ॥ ३९ ॥

धैर्यशब्दे ऐकारस्य ईकारो भवति ॥ धीरं ॥

C चूरि. <sup>1</sup> AC ल्ल. <sup>2</sup> A (not C) very corrupt in the Comm. and examples. <sup>3</sup> D सेच्चं; AB सेत्तं; Cf. Lass. App., p. 66. W has सेषं = सैन्य. <sup>4</sup> Cf. iii., 52.

॥ ओतोऽदा प्रकोष्ठे कस्य वः ॥ ४० ॥

प्रकोष्ठशब्दे औकारस्य अकारो भवति वा । तत्संयोगेनच ककारस्य वत्वं ॥ पवट्टो पञ्चोद्गो ॥

॥ ओत ओत् ॥ ४१ ॥

औकारस्य आदेरोकारो भवति ॥ कोमुई । जोव्यं । कोत्थुहो । कोसंवी ॥ कौमुदी । घौवनं । कौसुभः । कौशास्मी ॥

॥ पौरादिव्यउ ॥ ४२ ॥

पौर इत्येवमादिषु शब्देषु औकारस्य उत्त इत्ययमादेशो भवति ॥ पउरो । कउर<sup>१</sup>ओ । पउरिसो ॥ पौर । कौरव । पौरुष । आकृतिगणो<sup>२</sup>यं ॥ कौशले विकल्पः ॥ कोमलो । कउमलो ॥ कौशल ॥

॥ आच्च गौरवे ॥ ४३ ॥

गौरवशब्दे औकारस्य आकारो भवति । चकारादउत्तवंच ॥ गारवं । गउरवं ॥

॥ उत्सौंदर्यादिषु ॥ ४४ ॥

सौंदर्य इत्येवमादिषु औकारस्य उकारो भवति ॥ सुंदेरं । मुंजा-अणो । सुंडो । कुखेअच्चो । दुव्वारिच्चो ॥ सौंदर्य । मौंजायन । शौंड । कौच्चेयक । दौवारिक ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अज्जिधिर्नाम ॥

॥ प्रथमः परिच्छेदः ॥

<sup>१</sup> BD कउरवो. <sup>२</sup> AW पउरसो; B पउरिसो; CD पउरसो. <sup>३</sup> Only W has कौशले वा as a new Sútra. <sup>४</sup> ACW सुंदेरो. <sup>५</sup> CW दुवारिच्चो.

॥ अथ द्वितीयः परिच्छेदः ॥

॥ अथक्षमानादौ ॥ १ ॥

अधिकारोऽयं । इत उत्तरं यदच्यामस्तदयुक्तस्य व्यंजनस्थानादौ वर्तमानस्य कार्यं भवतीत्येवं वेदितव्यं । वच्यति कादीनां लोपः ॥ मउडं ॥ अयुक्तस्येति किं । अग्नो । अक्षो ॥ अनादाविति किं । कमलं ॥ अयुक्तस्येति । आ परिच्छेदसमाप्तेः ॥ अनादावितिच । आ जकारविधानात् ॥

॥ कगचजतदपथवां प्रादो लोपः ॥ २ ॥

कादीनां नवानां वर्णानामयुक्तानामनादौ वर्तमानानां प्रादो वा-  
ज्ञल्येन लोपो भवति ॥ कस्य तावत् । मउलो । एउलं ॥ गस्य । सात्ररो ।  
एत्तरं ॥ चस्य । वच्चणं । सूर्दै ॥ जस्य । गञ्चो । रच्चदं ॥ तस्य । कच्चं ।  
विआणं ॥ दस्य । गञ्चा । मञ्चो ॥ पस्य । कई । विउलं । सुउरिसो ॥  
सुपुरुषं इति यद्यपि उत्तरपदस्य पुरुषशब्दस्यादिस्तथापि लोपो  
भवतीत्यनेन ज्ञापयति वृत्तिकारः यथा उत्तरपदादिरनादिरेवेति ॥  
यस्य । वाउणा । एत्तरं ॥ वस्य । जीचं । दित्रहो ॥ मुकुल । नकुल ।  
मागर । नगर । वचन । सूची । गज । रजत । कृत । वितान । गदा ।  
मद । कपि । विपुल । सुपुरुष । वायुना । नयन । जीव । दिवस ॥

प्रायोग्रहणाद्यत्र श्रुतिसुखमस्ति तत्र न भवत्येव ॥ सुकुसुमं । पिअ-  
गमणं । मचावं । अवजलं । अतुलं । आदरो । अपारो । अजसो ।

<sup>1</sup> A अंक्षे (altered from its old reading); W अक्षो. <sup>2</sup> AC ओकारविधानात्; D आक-; Cf. S. 31. <sup>3</sup> W एउलो. <sup>4</sup> AC पुरिस. <sup>5</sup> BDW काओ-  
काय. <sup>6</sup> For जीचं see iv., 5; DW जीओ. <sup>7</sup> B मचरं; D मचमरं. <sup>8</sup> BW

सवङ्गमाणं ॥ सुकुसुम । प्रियगमन । सचाप । अपजल । अतुल । आदर ।  
अपार । अयश्म् । सवङ्गमान ॥

अयुक्तखेत्येव ॥ सक्तो । मँगो ॥ शक्ति । मार्ग ॥

अनादावित्येव ॥ कालो । गंधो ॥ काल । गंध ॥

॥ यमुनायां मस्य ॥ ६ ॥

यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

॥ स्फटिकनिकष्चिकुरेषु कस्य हः ॥ ४ ॥

अनादाविति वर्तते । एषु कस्य हकारो भवति । लोपापवादः ॥  
फलिहो । ऐहसो । चिङ्गरो ॥

॥ शीकरेभः ॥ ५ ॥

शीकरशब्दे ककारस्य भकारो भवति ॥ शीभरो ॥

॥ चंद्रिकायां भः ॥ ६ ॥

चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

॥ च्वतादिषु तो दः ॥ ७ ॥

च्वतु इत्येवमादिषु तकारस्य दकारो भवति ॥ उदू । रञ्चदं ।  
आञ्चदो । ऐञ्चुदी । आउँदी । संवुदी । सुददी । आइदी । हदो ।  
संजदो । विञ्चदं । संजादो । संपदि । पदिवँदी ॥ च्वतु । रजत । आगत ।

(and A originally) अवजलं D अप-.<sup>1</sup> Altered to सवङ्गवाणं in A, D has सुवसणं.<sup>2</sup> DW add several more examples not in ABC, e.g., अच्चा, etc.<sup>3</sup> A -निकश-; DW give the Sútra स्फटिकनिकष्विकल-  
विकटचिकुरेषु कस्य हः; and add in the Comm. the Prákrit forms  
विहलो । विहडो । (D विहरो).<sup>4</sup> B omits आउदी । आइदी ।  
संजादो ।<sup>5</sup> B विवुदं.<sup>6</sup> A संपदी.<sup>7</sup> AC पदिवन्ती; DW पदिवदी;  
E पदिवद्वी B omits it; this ex. cannot properly belong to this Sútra,

निर्वृति । आवृति । संवृति । सुकृति । आकृति । हत । मंथत । विवृत ।  
मंथात । संप्रति । प्रतिपत्ति ॥

॥ प्रतिमरवेत्सपताकासु डः ॥ ८ ॥

एषु शब्देषु तकारस्य डकारो भवति । लोपापवादः ॥ पडिसरो ।  
वेडिसो । पडाअरा ॥

॥ वस्तिभरतयार्हः ॥ ९ ॥

वस्तिभरतशब्दयोस्तकारस्य हकारो भवति ॥ वसही । भरहो ॥

॥ गर्भिते णः ॥ १० ॥

गर्भितशब्दे तकारस्य एकारो भवति ॥ गँभिण ॥

॥ एरावतेच ॥ ११ ॥

एरावतशब्दे तकारस्य एकारो भवति ॥ एरावणो ॥

॥ प्रढीप्रकदंवदोहडेपुँडो लः ॥ १२ ॥

एषु शब्देषु दकारस्य लकारो भवति ॥ पलित्तं । कलंवो । दोहँलो ॥

॥ गङ्गदे रः ॥ १३ ॥

गङ्गदशब्दे दकारस्य रेफादेशो भवति ॥ गङ्गरो ॥

॥ संस्थायांच ॥ १४ ॥

संस्थावाच्चिनि शब्दे यो दकारस्य रेफादेशो भवति ॥ एऽआरह ॥

yet it seems to be confirmed by the Sanksh. Sára, rule 71. <sup>1</sup> W reads प्रतिमाप्रतिमरप्रतिवेषवेत्सपताकासु डः. <sup>2</sup> BD गभिणी. <sup>3</sup> A omits दो. <sup>4</sup> AE दोहलो; W -लं; BD लोहलो; B then adds अनादावित्यनुवृत्तेः दोहद इत्यचाचदकारस्य न लकारः किंतु दोहदेन वच्यमाणेन एकारः । लोहल अस्यप्पणो किं इत्युदाहरण (?) । Cf. S. 40, and S. 38, note ; the Sanksh. Sára has a rule (92) लो लांगलादः । एंगलं । लोहलं ; see Lass, Inst., p. 197. <sup>5</sup> A -रहं; W -हो.

वारह । तेरह ॥ एकादश । द्वादश । चयोदश ॥ अयुक्तस्येत्येव चउद्दह ॥  
॥ पो वः ॥ १५ ॥

पकारस्यायुक्तस्यानादिवर्तिनो वकारादेशो भवति ॥ सावो । सव-  
हो । उलवो । उवंसग्गो ॥ शाप । श्रपथ । उलप । उपसर्ग ॥ प्रायो-  
ग्रहणाद्यन्तं लोपो न भवति तत्रायं विधिः ॥

॥ आपीडे मः ॥ १६ ॥

आपीडशब्दे पकारस्य मकारो भवति ॥ <sup>३</sup>आमेलो ॥

॥ उत्तरीयानीययोज्जर्जे वा ॥ १७ ॥

उत्तरीयशब्दे अनोयप्रत्ययांतेच यस्य ज्ञो भवति वा ॥ उत्तरीञ्च ।  
उत्तरिज्जं । रमणीञ्च । रमणिज्जं । भरणीञ्च । भरणिज्जं ॥

॥ क्षायायाहः ॥ १८ ॥

क्षायाशब्दे यकारस्य हकारो भवति ॥ क्षाहा ॥

॥ कबंधे वो मः ॥ १९ ॥

कबंधशब्दे वकारस्य मकारो भवति ॥ कमंधो ॥

॥ टो डः ॥ २० ॥

टस्यानादिवर्तिनो ढकारो भवति ॥ णडो । विडवो ॥

॥ मटाश्चकटकैटभेषु ढः ॥ २१ ॥

एतेषु टकारस्य ढकारो भवति ॥ सढा । सअडो । केढवो ॥

॥ स्फटिके लः ॥ २२ ॥

स्फटिकशब्दे टकारस्य लकारो भवति ॥ फलिहो ॥

<sup>१</sup> Added from BDW.

<sup>२</sup> A om.

<sup>३</sup> W आमोलो.

<sup>४</sup> A जो; BC ज्ञो;

DE यस्य ज्ञो; W यस्य जो.

<sup>५</sup> ACW जो; BD ज्ञो.

<sup>६</sup> A reads *iyam*

in all the examples; W expressly adds *pakshe yalopah*.

<sup>७</sup> BD उत्त-

रीज्जं.

<sup>८</sup> A -सकट-.

<sup>९</sup> BEW (and probably AD, but these are not so

॥ उस्य च ॥ २३ ॥

ठकारस्यायुक्तस्यानादिभूतस्य लकारो भवति ॥ दालिमं । तल्लाञ्चं ।  
वलही ॥ प्राय इत्येवं ॥ दालिमं । वैडिमं । णिविडो ॥

॥ ठो ठः ॥ २४ ॥

ठकारस्यायुक्तस्यानादिभूतस्य ठकारो भवति ॥ मङ्दं । जढरं ।  
कढोरं ॥

॥ अंकोटे झः ॥ २५ ॥

अंकोठशब्दे ठकारस्य लकारो भवति ॥ अंकोझो ॥

॥ फो भः ॥ २६ ॥

फकारस्यायुक्तस्यानादिभूतस्य भकारो भवति ॥ सिभा । सेभालि-  
आ । सभरी । सभलं ॥

॥ खघच्छधभां हः ॥ २७ ॥

खादोनां पंचानामयुक्तानामनादिवर्तिनां हकारो भवति ॥ खस्य  
तावत् ॥ मुहं । मेहला ॥ घस्य ॥ मेहो । जहँणो ॥ शस्य ॥ गाहा ।  
सवहो ॥ धस्य ॥ राहा । वहिरो ॥ भस्य ॥ सहा । रासहो ॥ प्राय इत्येव ॥  
पखलो । पलंघलो । अधीरो । अधणो । उवलद्धभावो ॥

मुख । मेखला । मेघ । जघन । गाथा । शपथ । राधा । वधिर ।  
सभा । रासभ । प्रखल । प्रलंघन । अधीर । अधन । उपलब्धभाव ॥

clear) ठः and similarly in the ex. : E has in Sút. टो ठः; the Sanksh. Sára has ठ; see Lass. Inst., p. 209. <sup>1</sup> BDW and probably A तल्लाञ्चं.

<sup>2</sup> A om. <sup>3</sup> WDE have the ठ throughout; the other MSS. vary between ठ and ट; Cf. Lass. Inst., p. 209. <sup>4</sup> BW मङ्दो; BDW add मङ्डा = शठ.

<sup>5</sup> W अङ्कोठे. <sup>6</sup> ACDE जहँणो; BW -एं. <sup>7</sup> Obscure in AB, but plain in DE. <sup>8</sup> Plain in CDE; DE add the Sans. interpr.; W has several different examples.

॥ प्रथमशिथिनिष्ठेषु ढः ॥ २८ ॥

एतेषु अध्योर्धकारो भवति ॥ पढमो । सिद्धिलो । णिमठो ॥

॥ कैटमे वः ॥ २९ ॥

कैटभशब्दे भकारस्य वकारो भवति ॥ केढ़वो ॥

॥ हरिद्रादीनां रो लः ॥ ३० ॥

हरिद्रा इत्येवमादीनां रेफस्य लकारो भवति ॥ हल्लहा । चलणो ।  
मुहलो । जहिडिलो । मोमालो । कलुण । अंगुली । दंगालो । चि-  
लादो । फलिहा । फलिहो ॥ हरिद्रा । चरण । मुखर । युधिष्ठिर ।  
सुकुमार । करुण । अंगुरी । अंगार । किरात । परिखा । परिघ ।  
इत्येवमादयः ॥

॥ आदेर्यो जः ॥ ३१ ॥

अनादेरिति निवृत्तं ॥ आदिभूतस्य यकारस्य जकारो भवति ॥  
जङ्गो । जसो । जक्खो ॥ यष्टि । यशस् । यच ॥

॥ यश्यां लः ॥ ३२ ॥

यष्टिशब्दे यकारस्य लकारो भवति ॥ लङ्गो ॥

॥ किराते चः ॥ ३३ ॥

किरातशब्दे आदेर्वर्णस्य चकारो भवति ॥ चिलादो ॥

<sup>1</sup> WE have ढ plainly throughout, and so mostly A; but the other MSS. confuse it with ठ, D has ढ twice; Cf. Lass. Inst., p. 209, and Sanksh. Sára, S. 60. <sup>2</sup> W केटवो. <sup>3</sup> A हल्लहा, but the *i* is a later insertion, and contradicts i., 13, and the other MSS. <sup>4</sup> A विलादो; W कि-. <sup>5</sup> D मङ्गजङ्गो and adds the Sans. मधुयष्टि; Cf. Lass., Inst., p. 100; W om. <sup>6</sup> BC च; W वः; D चः; A not plain. <sup>7</sup> The च is plain in BCD; W has व.

॥ कुञ्जे खः ॥ ३४ ॥

कुञ्जशब्दे आदेर्वर्णस्य खकारो भवति ॥ खुञ्जो ॥

॥ दोलादंडदशनेषु डः ॥ ३५ ॥

एषु आदेर्वर्णस्य डकारो भवति ॥ डोला । डंडो । डमणो ॥

॥ पूरुषपरिघपरिखासु फः ॥ ३६ ॥

एतेषामादेर्वर्णस्य फकारो भवति ॥ फहमो । फलिहो । फलिहा ॥

॥ पचमे ५पि ॥ ३७ ॥

पनसशब्दे ५पि पकारस्य फकारो भवति ॥ फणमो ॥

॥ विमिन्यां भः ॥ ३८ ॥

विमिनीशब्दे आदेर्वर्णस्य भकारो भवति ॥ भिमिणी ॥ स्वीलिंग-  
निर्देशादिह न भवति ॥ विसं ॥

॥ मन्मथे वः ॥ ३९ ॥

मन्मथशब्दे आदेर्वर्णस्य वकारो भवति ॥ वम्हो ॥

॥ लाहूले णः ॥ ४० ॥

लाहूलशब्दे आदेर्वर्णस्य णकारो भवति ॥ णाहूलो ॥

॥ षट्ग्रावकमप्तपर्णानां छः ॥ ४१ ॥

एतेषामादेर्वर्णस्य छकारो भवति ॥ छट्टी । छमुहो । छावओ ।

छन्तवणो ॥ षष्ठी । षण्मुख । शावक । मप्तपर्ण ॥

<sup>1</sup> A डोलो. <sup>2</sup> W पुरुष-. <sup>3</sup> DE om. Sútra 37 and Comm. <sup>4</sup> After Sútra 38, W gives a Sútra, found also in Hema-ch., (cf. Sútra 40) लाहूललांगलालांगूलेषु वा णः with ex. णाहूलो । लाहूलो । णां-गलो । लांगलो । एंगुलं । लंगुलं । <sup>5</sup> ABC लाहूले; DE लोहले; W लाहूले (in Comm. लाहान). <sup>6</sup> ABC णाहूलो; DE णिहलो; W णाह-णो; Cf. Lass. Inst., p. 197, and notes to S. 12 and S. 38, *supra*.

॥ नो णः मर्वच ॥ ४३ ॥

आदेरिति निष्टन्तं । सर्वत्र नकारस्य एकारो भवति ॥ एई ।  
कण्ठं । वच्छं । माणुसो ॥

॥ शषोः मः ॥ ४४ ॥

सर्वत्र शकारघकारयोः सकारो भवति ॥ शस्य ॥ सद्गो । लिसा ।  
अंकुर्सो ॥ पस्य ॥ संढो । वसहो । कसाच्चं ॥

॥ दशादिषु चः ॥ ४४ ॥

दश इत्येवमादिषु शकारस्य हकारो भवति ॥ दह<sup>६</sup> । एत्तारह ।  
वारह । तेरह ॥

॥ संज्ञायां वा ॥ ४५ ॥

संज्ञायां गम्यमानायां वा दशशब्दे शस्य हल्वं भवति ॥ दहमुहो  
दसमुहो । दहवलो दसवलो । दहरहो दसरहो ॥

॥ दिवमे पस्य ॥ ४६ ॥

दिवसशब्दे सकारस्य हकारो भवति ॥ दिअंहो ॥

॥ सुषायां पहः ॥ ४७ ॥

सुषाशब्दे षकारस्य एहकारो भवति ॥ सोएहा<sup>१०</sup> ॥

॥ इति वरहचिह्नते प्राकृतप्रकाशे अयुक्तवर्णविधिर्नाम  
द्वितीयः परिच्छेदः ॥

<sup>१</sup> W only नो णः. <sup>२</sup> Altered in A to माणसिणी; BDW add अयुक्तस्येति  
किं । कन्दरा । अन्तरं. <sup>३</sup> A सद्गो. <sup>४</sup> A अंसो. <sup>५</sup> W संढो; the other  
MSS. are indistinct between -ठो and -ठो; Cf. ii., 24. <sup>६</sup> W दहो etc.

<sup>७</sup> DW add वा. <sup>८</sup> DW add दिअसो; Cf. Lass. Inst., p. 219. <sup>९</sup> W न्ह-

<sup>१०</sup> BD add a reference to i., 20.

॥ अथ वृत्तीयः परिच्छेदः ॥

॥ उपरिलोपः कगडतदपषमां ॥ १ ॥

कादीनामष्टानां युक्तस्योपरिष्ठितानां लोपो भवति ॥ कस्य तावत् ॥  
 भन्तं । सित्यञ्चो ॥ गस्य । मुद्धो । सिणिद्धो ॥ डस्य । खग्गो । सज्जो ॥  
 तस्य । उप्पलं । उप्पाञ्चो ॥ दस्य । मुग्गा । मुग्गरो ॥ पस्य । सुन्तो ।  
 पञ्जन्तो ॥ षस्य । गोट्टी । लिङ्गुरो ॥ सस्य । खलिञ्चं । एहो ॥ भक्त ।  
 सिक्थक । मुग्ध । स्त्रिग्ध । खङ्ग । षड्ज । उत्पल । उत्पात । मुङ्ग ।  
 मुङ्गर । सुप्त । पर्याप्त । गोष्टी । निष्टुर । स्वलित । च्वेह ॥

॥ अधी मनयो ॥ २ ॥

मकारनकारयकाराणां युक्तस्याधःस्थितानां लोपो भवति ॥ मस्य ।  
 सोस्सं । रस्सी । जुग्गं । वर्गी ॥ नस्य ॥ एग्गो ॥ चस्य ॥ मोस्सो । जोग्गो ॥

॥ मर्वेच ल्लवरां ॥ ३ ॥

लकारवकाररेफाणां युक्तस्योपर्यधःस्थितानां लोपो भवति ॥  
 लस्य ॥ उक्का । वक्कलं । विक्कवो ॥ वस्य ॥ लोद्धञ्चो । पिक्कं ॥ रस्य ॥  
 अक्को । सक्को ॥ उल्का । वल्कल । विक्कव । लुञ्चक । पक्क । अर्क । श्वक ॥  
 ॥ द्रे रा वा ॥ ४ ॥

इश्वदे रेफस्य वा लोपो भवति ॥ दोहो । द्रोहो ॥ चंदो । चंद्रो ॥  
 रुद्धो । रुद्धो ॥

<sup>1</sup> Added from BDW. <sup>2</sup> Altered in A to -न्तं. Added from BDW.

<sup>4</sup> So in all the MSS. <sup>5</sup> W सोस्सो (wanting in BD) which it explains by सोश्च. <sup>6</sup> A वारगी (wanting in BDW). <sup>7</sup> A originally लोद्धवो, like B; W लुद्धञ्चो; Cf. i., 20. <sup>8</sup> BD add मद्दो = श्वद.

॥ सर्वज्ञतुल्येषु त्रः ॥ ५ ॥

सर्वज्ञतुल्येषु त्रकारस्य लोपो भवति ॥ सब्जो । दंगिअङ्गो ॥ जानातेर्यान्येवंरूपाणि तत्र त्रलोपः ॥

॥ गमश्रुमशानयोरादेः ॥ ६ ॥

गमश्रुमशानयोरादेर्वर्णस्य लोपो भवति ॥ मस्सू । मसाणं ॥

॥ मध्याक्षे हस्य ॥ ७ ॥

मध्याक्षशब्दे हकारस्य लोपो भवति ॥ मञ्ज्ञस्यो ॥

॥ कङ्गद्वेषु नलमां स्थितिरुद्देहं ॥ ८ ॥

कङ्ग हृष्ट इत्येतेष्वधःस्थितानां नकारलकारमकाराणां स्थितिरुद्देहमुपरिष्ठाद्ववति ॥ कङ्गस्य । पुवरहो । अवररहो ॥ हृष्टस्य । कलहारं । अलहादो ॥ हृष्टस्य । वस्त्रणो ॥

॥ युक्तस्य ॥ ९ ॥

अधिकारो इयं । आ परिच्छेदसमाप्तेर्यदित ऊर्ध्मनुक्रमिष्यामो युक्तस्येत्येवं वेदितव्यं ॥ वक्ष्यति । अस्थिनि अट्टी ॥ युक्तग्रहणं हलो इन्यस्य मा भूत् ॥

॥ षट्स्य ठः ॥ १० ॥

षट्स्य इत्येतस्य युक्तस्य ठकारो भवति ॥ लट्टी । दिट्टी ॥

॥ अस्थिनि ॥ ११ ॥

अस्थिशब्दे युक्तस्य ठकारो भवति ॥ अट्टी ॥

<sup>1</sup> This Sútra corrupt in AB (and in A the Comm. as well); CW त्रः; DE त्रस्य; BDEW agree in the Comm. and ex. <sup>2</sup> W adds मणोज्जो.

<sup>3</sup> W अयं लोपः. <sup>4</sup> BDW मस्सू; A मस्सु. <sup>5</sup> E has स्य and so originally A; this is required by S. 50; Cf. Boehtl. Śakunt., note p. 175; BW ण; D. n.l. <sup>6</sup> Sútras 9, 10 and 11 are confused by Lassen. <sup>7</sup> A हलो

॥ स्तुत्य थः ॥ २५ ॥

स्तुत्यव्यस्थ थकारो भवति । उपरिलोपापवादः ॥ हत्यो । समत्यो ।  
युर्द्वै । थवओ । कोत्युहो ॥ हस्त । समस्त । स्तुति । स्तवक । कौस्तुभ ॥  
॥ न स्तंबे ॥ २६ ॥

स्तंबशब्दे स्तकारस्थ थकारो न भवति ॥ तंबो ॥

॥ स्तंबे खः ॥ २७ ॥

स्तंभशब्दे स्तकारस्थ खकारो भवति ॥ खंभो ॥

॥ स्याणावहरे ॥ २८ ॥

स्याणुशब्दे युक्तस्थ खकारो भवति । अहरे । हराभिधेये न भवति ॥  
खाणू ॥ अहर इति किं ॥ थाणू । हरो ॥

॥ स्फोटके ॥ २९ ॥

स्फोटकशब्दे युक्तस्थ खकारो भवति ॥ खोडओ ॥

॥ र्यग्याभिमन्युपु जः ॥ ३० ॥

र्य इत्यस्थ श्वाभिमन्युशब्दयोश्च युक्तस्थ जकारो भवति ॥ कञ्जं ।  
मेञ्जा । अहिमञ्जू ॥

<sup>१</sup>न्ये. <sup>१</sup>So BDW; A's युरही is corrupt; see Lass. Inst., p. 103.

<sup>२</sup>This Sútra with its Comm. is variously written: AC (and probably B originally) as above; DE (and B now) तः स्तंबे, with a corresponding Comm. but the same ex.; W confuses Sútras 13, 14.; the text of AC is the simplest, the स being elided by iii., 1. <sup>३</sup>So DE, and B has been altered to this; ACW read the Sút., कार्यश्वाभिमन्युपु जः, and the Comm. एतेषु शब्देषु युक्तस्थ, etc. The Sanksh. Sára follows DE in its two rules 115, 134, the latter being र्यस्य ज्ञो । कञ्जं. <sup>४</sup>A काञ्जं. <sup>५</sup>So MSS.; Cf. Lass. Inst., App., p. 53; D adds a reference

॥ द्वयर्थीर्यसौदर्यात्म्यर्थपर्यंतेषु रः ॥ १८ ॥

एतेषु शब्देषु र्यस्य रेफो भवति ॥ द्वरं । धीरं । सुंदरं । अच्छेरं ।  
पेरंतं ॥

॥ सूर्ये वा ॥ १९ ॥

सूर्यशब्दे र्यकारस्य रेफादेशो भवति वा ॥ सूर्यो । सुज्जो ॥

॥ चौर्यसमेषु रित्रं ॥ २० ॥

चौर्यसमेषु शब्देषु र्यस्य रित्रं इत्यादेशो भवति ॥ चोरित्रं । सो-  
रित्रं । वीरित्रं ॥ चौर्य । शौर्य । वीर्य ॥ समग्रहणादाकृतिगणोऽयं ॥

॥ पर्यस्तपर्याणसौकुमार्येषु लः ॥ २१ ॥

एषु शब्देषु र्यस्य लकारो भवति ॥ पञ्चत्यं । पञ्चाण । सोअमञ्चं ॥

॥ तत्स्य टः ॥ २२ ॥

तं इत्येतस्य टकारो भवति ॥ केवट्ठओ । एट्ठओ । एट्ठई ॥

॥ पञ्चने ॥ २३ ॥

पञ्चनशब्दे युक्तस्य टकारो भवति ॥ पट्ठण ॥

॥ न धूर्तादिषु ॥ २४ ॥

धूर्त इत्येवमादिषु तं इत्येतस्य टकारो न भवति ॥ धुन्तो । किन्तो ।  
वन्तमाणं । वन्ता । आवन्तो । संवन्तत्रो । णिवन्तत्रो । वन्तिआ ।  
अँत्तो । कन्तरी । मुन्ती ॥ धूर्त । कीर्ति । वर्तमान । वान्ता । आवर्त ।  
संवर्तक । निवर्तक । वर्तिका । आर्त । कर्तरी । मूर्ति ॥

॥ गर्तेडः ॥ २५ ॥

to iii., 50. <sup>1</sup> So MSS.; Cf. i., 5. <sup>2</sup> D adds वायहणात् पूर्वर्थश्व्यादि-  
सूत्रसामान्येन जकारः स्थात् (added in B in margin). <sup>3</sup> BD वि-  
रित्रं. <sup>4</sup> A लः; for the doubling in the ex., cf. iii., 50, as in all  
such cases. <sup>5</sup> BW om.; D वट्ठइ = वर्तते. <sup>6</sup> AW आन्तो.

गर्तशब्दे तरस्य उकारो भवति ॥ गड्हो ॥

॥ गर्दभमंमर्दवितर्दिविक्षिर्दिषु दर्स्य ॥ २६ ॥

एतेषु दर्स्य डो भवति ॥ गड्हो । मंमडो । विअडो । विक्षडो ॥

॥ यथदां चक्षजाः ॥ २७ ॥

त्यथद्य इत्येतेषां चक्षज इत्येते यथामंखं भवन्ति ॥ त्यस्य ॥ णिच्चं ।

पञ्चच्छं ॥ यस्य ॥ रच्छा । मिच्छा । पञ्चं ॥ द्यस्य ॥ विज्ञा । वेज्ञं ॥

नित्य । प्रत्यक्ष । रथ्या । मिथ्या । पथ्य । विद्या । वैद्य ॥

॥ धन्त्योर्ज्ञः ॥ २८ ॥

ध्य ह्य इत्येतयोर्ज्ञकारो भवति ॥ ध्यस्य ॥ मञ्ज्ञं । अज्ञाओ ॥

ह्यस्य ॥ वज्ञाओ । गुज्ञाओ ॥ मध्य । अधाय । वाह्यक । गुह्यक ॥

॥ स्कस्कचां खः ॥ २९ ॥

स्कस्कचां खकारो भवन्ति ॥ स्कस्य ॥ मुक्खं । पोक्खरो ॥ स्कस्य ॥

खंदो । खंधो ॥ च्छस्य ॥ खदो । जक्खो ॥

॥ अच्छादिपुङ्कः ॥ ३० ॥

अच्छि इत्येवमादिषु उकारस्य उकारो भवति ॥ अच्छी । लच्छी ।

कुषो । क्षीरं । कुद्धो । उच्छिन्तो । सरिच्छं । उच्छू । उच्छा । द्वारं ।

रिच्छो । मच्छिआ । कुञ्चं । कुरं । केच्छं । वच्छो । दच्छो । कुच्छी ॥

अच्छि । लच्छी । कुष । क्षीर । कुञ्च । उल्खिप्त । सदृक्ष । इक्षु । उच्छन् ।

क्षार । च्छन् । मच्छिका । कुत । कुर । क्षेत्र । वच्छम् । दच्छ । कुच्छि ।

इत्येवमादयः ॥

<sup>1</sup> W adds विमर्द । <sup>2</sup> W adds विमडो । <sup>3</sup> A चक्षजाः; see note S. 21.

<sup>4</sup> BDW मञ्चं । <sup>5</sup> DE पञ्चक्खं; AC seem to read पञ्चश्चं; BW omit it;

Qy. पञ्चच्छं? see Sútra 30. <sup>6</sup> A विज्ञं (?) <sup>7</sup> The स्य in A is only a

rudely formed श्व. <sup>8</sup> BD add मञ्ज्ञा = संधा. <sup>9</sup> W सोक्खं = शुक्ख.

<sup>10</sup> So BDW, with Sans. कुञ्च; A is not quite clear. <sup>11</sup> AW वच्छ; B वृच्छ.

॥ चमाद्वच्चणेषु वा ॥ ३१ ॥

एतेषु चकारस्य छकारो भवति वा ॥ छमा । खमा ॥ वछो । स्फ्खो ॥  
क्षणं । खणं ॥ द्वचशब्दे चकारस्याकारे क्षते चणशब्दे चोत्सवाभिधा-  
यिनि छलभिष्यते ॥

॥ अपन्नविस्मयेषु रूपः ॥ ३२ ॥

अ इत्येतस्य पन्नविस्मयशब्दयोऽस्य युक्तस्य रूपकारो भवति ॥ अस्य ॥  
गिर्हो । उर्हा । पर्हो । विर्हो ॥ गीअ । उआन् । पन्नान् । विस्मय ॥

॥ न्नस्त्रिण्णन्नश्चां एहः ॥ ३३ ॥

क्षादीनां एह इत्ययमादेशो भवति ॥ न्नस्य । वएहो । जएहः<sup>३</sup> ॥  
स्त्रस्य ॥ एहाणं । पएज्जदं ॥ चास्य ॥ विएहः । कएहो ॥ च्छास्य ॥ सएहं ।  
तिएहं ॥ अस्य ॥ पएहो । सिएहो ॥ वक्षि । जक्षु । स्वान । प्रस्वुत । विष्णु ।  
क्षण । स्वक्षण । तीक्ष्ण । प्रस्त्र । शिश्र ॥

॥ चिक्षे न्यः ॥ ३४ ॥

चिक्षशब्दे युक्तस्य न्य इत्ययमादेशो भवति ॥ चिन्यं ॥

॥ स्पस्य फः ॥ ३५ ॥

अ इत्येतस्य फ इत्ययमादेशो भवति ॥ पुष्फं । सप्फं । लिप्फाओ ॥  
पुष्प । श्वप्प । निष्पाय ॥

॥ म्यस्य मर्वच स्थितस्य ॥ ३६ ॥

<sup>१</sup> DE add छणो here; W adds चुरे १पि वेति केचित् । कुरो । खुरो ।

<sup>२</sup> BDW स्त्र ; A स्तु wrongly ; AW transpose च्छण and अ in the Sútra,  
but A agrees with BD in the order of the examples. <sup>३</sup> BD जएहः ;  
A जएही ; W जएहई.

<sup>4</sup> Lass. om.

<sup>5</sup> A has a marginal addition चिएहो १पि ; C चिक्षापि. <sup>६</sup> DW लिप्फाओ ; ABC लिप्फाओ. <sup>७</sup> So D ; W  
has निष्पाव. <sup>८</sup> W स्पस्य फः ; it reads S. 38 before S. 36.

स्य इत्येतस्य सर्वत्र स्थितस्य फ़ इत्ययमादेशो भवति ॥ फ़सो ।  
फ़ंदणं ॥ स्यर्थ । संदन ॥

॥ मि च ॥ ३७ ॥

स्यस्य क्वचित् सि इत्ययमादेशो भवति ॥ पार्डिसिद्धी ॥ प्रतिस्यं द्विन् ॥

॥ वाचे अशुणि हः ॥ ४८ ॥

वाष्पशब्दे घ इत्येतस्य हकारो भवति अशुणि वाचे ॥ वाहो ॥  
अशुणि किं ॥ वप्तो ॥ वाष्प उथन् ॥

॥ कार्षापणे ॥ ४९ ॥

कार्षापणशब्दे युक्तस्य हकारो भवति ॥ काहावणे ॥

॥ श्वत्सुप्तां छः ॥ ५० ॥

एतेषां छकारो भवति ॥ श्वस्य । पच्छिमं । अच्छेरं ॥ त्वस्य । वच्छो ।  
वच्छरो ॥ प्लस्य । लिच्छा । जुगुच्छा ॥ पश्चिम । आश्वर्य । वत्स । वत्सर ।  
लिप्ता । जुगुप्ता ॥

॥ वृश्चिके च्छः ॥ ५१ ॥

वृश्चिकशब्दे श्वकारस्य च्छ इत्ययमादेशो भवति ॥ विच्छुओ ॥

॥ नोत्सुकोत्सवयोः ॥ ५२ ॥

उत्सुक उत्सव इत्येतयोः त्व इत्येतस्य छकारो न भवति ॥ श्वत्सु-  
प्तां छ इति प्राप्ते प्रतिषिधते ॥ उत्सुओ ॥ उत्सवो ॥

<sup>1</sup> DE फ़सो ; W फ़स्सो ; BC corrupt. <sup>2</sup> ABC om. <sup>3</sup> W पडिसिड्डा.

<sup>4</sup> ABC om. ; W -स्यर्था ; Cf. i., 2. <sup>5</sup> AC कहावणे. <sup>6</sup> BD add उच्छ-  
रा = अप्सरा. <sup>7</sup> So BD ; A originally had छ but has been altered to  
to च्छ ; W has च्छ ; the same holds of the Prákrit ex. in Comm.

<sup>8</sup> A ओसुओ ; B उमओ ; C उसवो ; D उसओ ; E उसुओ ; W  
उत्सुओ. <sup>9</sup> A ओसवः ; BCD उसवो (C ड-) ; E उस्सवो ; W उत्सओ ;

॥ न्मो मः ॥ ४३ ॥

न इत्येतस्य म इत्ययमादेशो भवति । अधोलोपे प्राप्ते ॥ जन्मो ।  
वन्महो ॥ जन्म । मन्मथ ॥

॥ न्वैज्ञपंचाशत्यंचदशेषु एः ॥ ४४ ॥

न ज्ञ इत्येतयोः पंचाशत् पंचदश शब्दयोश्च युक्तस्य एकारो  
भवति ॥ न्वस्य ॥ पञ्जुलो ॥ ज्ञस्य ॥ जलो । विलाणं ॥ पञ्चासा । पञ्चर-  
हो ॥ प्रद्युम्न । यज्ञ । विज्ञान । पंचाशत् । पंचदश ॥

॥ तालवृन्ते एः ॥ ४५ ॥

तालवृन्ते युक्तस्य एड इत्ययमादेशो भवति ॥ तालवेण्टञ्च ॥

॥ भिन्दिपाले एः ॥ ४६ ॥

भिन्दिपालशब्दे युक्तस्य एड इत्ययमादेशो भवति ॥ भिण्डिवालो ॥

॥ विङ्गले भंही वा ॥ ४७ ॥

विङ्गलशब्दे युक्तस्य भकारहकारौ भवतो वा ॥ वेभंलो । विहलो ॥

॥ आत्मनि पः ॥ ४८ ॥

आत्मशब्दे युक्तस्य पकारो भवति ॥ अप्पा ॥

in such uncertainty, E's reading has been followed, because it at once brings them under iii., 1 ; Cf. Sanksh. Sára, 138, 190. <sup>1</sup> Cf. iii., 2.  
<sup>2</sup> So CW and probably A (for Lassen's अ) ; DE read Sútra न्वयन्वज्ञ-  
giving ex. in Comm., but न्व, एष are covered by iii., 2 ; B has been  
greatly altered. <sup>3</sup> BD पञ्चास (D originally -सा) ; AE -सा; W -सो. <sup>4</sup> A  
पञ्चा-. <sup>5</sup> B एः; एठः. <sup>6</sup> So BD ; C भचाहौ; A ज्ञाहौ; W gives the  
Sútra विङ्गले भो वा । adding to the Comm. अभावपक्षे सर्वत्र लवरा-  
मिति वकारे लुप्ते हकारो ऽवशिष्टः ॥ विहलो ॥. <sup>7</sup> BCD वेभंलो; W  
वि-; A विज्ञलो. <sup>8</sup> C आप्पा ; A originally अप्पा but altered to आ-

॥ क्रमस्य ॥ ४८ ॥

क्षम इत्येतस्य पकारो भवति ॥ रुप्तं । रुप्तिणी ॥ योगविभागो  
नित्यार्थः ॥

॥ शेषादेश्यार्दिलमनादौ ॥ ५० ॥

युक्तस्य यौ शेषादेशभूतौ तयोरनादौ वर्तमानयोर्दिलं भवति ॥

शेषस्य तावत् ॥ भुञ्च । मग्नो ॥ आदेशस्य ॥ लट्टी । दिट्टी । हत्यो ॥

अनादाविति किं ॥ खलित्रं । खम्भो । यवत्रो ॥

मुक्त । मार्ग । यष्टि । दृष्टि । हस्त । स्खलित । स्तंभ । स्तवक ॥

॥ वर्गेषु युजः पूर्वः ॥ ५१ ॥

युक्तस्य यौ शेषादेशवनादिभूतौ तयोर्दिलेऽपि विहिते अध ऊर्ज्जेन  
यो वर्गेषु वर्णो द्वितीयश्चतुर्थो वा विहितस्य पूर्वः प्रथमस्तृतीयो वा  
भवति ॥ वर्गेषु युग्मस्य द्वितीयस्य प्रथमश्चतुर्थस्य वृत्तीयो द्विलेन वि-  
धीयते । अयुग्मयोः प्रथमवृत्तीयपञ्चमरूपयोः शेषादेशयोस्तु तावेव  
भवतः ॥

शेषस्य ॥ वक्खाणं । अग्नो । मुच्छा । णिञ्चरो । लुट्ठो । णिञ्चरो ॥  
आदेशस्य ॥ दिट्टी । लट्टी । वच्छो । विष्फरिसो । णित्यारो । जक्खो ।  
लच्छी । अट्टी । पुष्पं ॥

व्याख्यान । अर्ध । मूर्ढा । निर्झर । लुञ्च । निर्भर । दृष्टि । यष्टि ।  
वच्चः । विस्पर्श । निस्तार । यच्च । लक्ष्मी । अस्थि । पुच्छ ॥

॥ नीत्वादिषु ॥ ५२ ॥

<sup>1</sup> Cf. viii., 40; and Pánini, vi., 2, 59. <sup>2</sup> AC वर्गेषु यः पूर्वः. <sup>3</sup> After  
भवति, AC have वर्गेषु युक्तस्य प्रथमवृत्तीययोर्दिलेन विधीयते तत्र ता-  
वेव भवतः, and W seems equally confused: the remainder is therefore  
given from D, to which B has been altered: the examples are given  
as in BD, A being in several places illegible and confused.

नीड इत्येवमादिषु अनादौ वर्तमानस्य च द्विलं भवति ॥ ऐहुं ॥  
 एव्वीडापीडेत्यादिना एवं ॥ सोत्तं । पेम्मं । वाहित्तं । उच्चुओ । जस्त्रो । जोब्बणं ॥ नीड । सोत । प्रेमन् । व्याहृत । च्छजु । जनक । यौवन ॥  
 ॥ आस्तास्योर्वः ॥ ५३ ॥

आस्त तास्त इत्येतयोर्दिलेन वकारो भवति ॥ अंवं । तंवं ॥

॥ न रहोः ॥ ५४ ॥

रेफहकारयोर्दिलं न भवति ॥ धीरं । द्वरं । जीहा । वाहो ॥ धैर्य ।  
 द्वर्य । जिङ्गा । वाष्प ॥

॥ आडो जास्य ॥ ५५ ॥

आड उत्तरस्य ज्ञ इत्येतस्यादेशस्य द्विलं न भवति ॥ आणा । आ-  
 एत्ती ॥ आज्ञा । आज्ञप्ति ॥ आड इति किं ॥ संसा ॥ संज्ञा ॥

[॥ न विंदुपरे ॥ ५६ ॥]

अनुस्वारपरे द्विलं न भवति ॥ संकंतो । संज्ञा ॥ संक्रान्त । संध्या ॥

॥ ममासे वा ॥ ५७ ॥

<sup>1</sup> Cf. i., 19. <sup>2</sup> AB -त्यं ; D -तं ; E -त्तं (DE add, with a similar variation, मुङ्गअरिवाहितएलिणिपडिसंज्ञाव इति सेतौ ; Cf. Höfer Zeitsch., vol. ii., p. 514); W om.; Cf. Lass. Inst., p. 233. <sup>3</sup> DE अच्जु-  
 ओ.

<sup>4</sup> So BCD plainly ; Cf. Lass. Inst., App., p. 45. <sup>5</sup> W adds यत्र  
 शेषादेशौ नस्तः द्विलं च दृश्यते स नीडगणे. <sup>6</sup> A अबं तंव (originally अंवं तंवं); BCDE अब्बं (D orig. अंब्बं) तब्बं; W अभो तम्बं; Hema-ch. has तास्त्रास्त्रे भः । अनयोः संयुक्तस्य मयुक्तो वो भवति । तम्बं अम्बं ; Cf.

Lass., p. 246. <sup>7</sup> BDE ज्ञादेशस्य. <sup>8</sup> W एतस्य एादेशस्य. <sup>9</sup> AW संसा ;  
 DE add विलन्ती ; BDEW add ज्ञादेशस्येति किं (W ज्ञस्ये-) अकिञ्चं.

<sup>10</sup> This Sútra is only found in BDEW ; Hema-ch. has a Sutra, *Na dirghánuswárát* (i.e., *parayoh śeshádésayor divitwam.*) <sup>11</sup> This ex. only in

समासे शेषादेश्योर्बा दिलं भवति ॥ एदूरगमामो । एईगामो ।  
कुसुमपञ्चरो । कुसुमपञ्चरो । देवत्युर्दृ । देवथुर्दृ । आणालक्खंभो ।  
आणालखंभो ॥ नदीयाम । कसुमप्रकर । देवस्तुति । आलानस्तंभ ॥

॥ मेवादिषु च ॥ ५८ ॥

सेवा इत्येवमादिषु चानादौ वा दिलं भवति ॥ सेवा सेवा । एकं  
एत्र । एक्षो एहो । देवं दद्वन् । असिवं असिवं । तेज्जो<sup>२</sup>कं तेज्जो<sup>३</sup>अं ।  
णिहिन्तो णिहिओ । तुणिहक्षो तुणिहओ । कणिआरो कणिआरो ।  
दिग्घं दीहं । रन्ती राई । दुक्खिओ दुहिओ । अस्सो असो । दस्सरो  
ईसरो । विस्सासो वोसासो । णिस्सासो णीसासो । रस्सी रसो । मिन्तो  
मिओ । पुस्सो पुस्सो ॥ सेवा । एक । नख । हैव । अश्व । चैलोक्य ।  
निहित । दृष्टीक । कणिकार । दीर्घ । रात्रि । दुःखित । अश्व । ईश्वर ।  
विश्वास । निश्वास । रम्भ । मित्र । पुष्य ॥

उभयच विभाषेयं मेवादीनामप्राप्ते दीर्घादीनां च प्राप्ते ॥

॥ विप्रकर्षः ॥ ५९ ॥

अधिकारो इयं । आ परिच्छेदसमाप्तेर्युक्तस्य विप्रकर्षो भवति ॥

॥ क्रिष्टिष्टरबकियाणाङ्गेषु तत्स्वरवत्पूर्वस्य ॥ ६० ॥

क्रिष्टादिषु युक्तस्य विप्रकर्षो भवति । विप्रकृष्टस्य यः पूर्वो वर्णो  
निरर्थस्तस्य तत्स्वरता भवति । तेनैव पूर्वेण स्वरेण<sup>१०</sup> पूर्वो वर्णः मार्थो

B; DE instead संसो शेषस्य संस इति संभादेशः शेषः (?). <sup>१</sup> So D ; AB  
एदूर- ; in the other words the MSS. clear up some doubtful letters of  
A ; W has several errors here. <sup>२</sup> BDE तेज्जोकं ; W तेज्जोकं. <sup>३</sup> B (not  
A) तेज्जोअं. <sup>४</sup> ADEW -न्तो ; B -तो. <sup>५</sup> All the MSS. पुस्सो पुस्सो (W  
पूस्सो). <sup>६</sup> AEW पुष्य (cf. Lass. Inst., p. 261); BD seem to read पुष्य which  
is better, as पुष्य is neuter in iii., 35. <sup>७</sup> AW शाङ्गेषु. <sup>८</sup> W here and  
elsewhere तत्स्वरूपवत्. <sup>९</sup> D स्वररहितः. <sup>१०</sup> A पूर्णेन. <sup>११</sup> W वर्णेन.

भवति । इत्यर्थः ॥ किलिङ्गुं । सिलिङ्गुं । रञ्चणं । किरित्रा । सारंगो ॥

॥ कृष्णे वा ॥ ६३ ॥

कृष्णशब्दे युक्तस्य वा विप्रकर्षो भवति । पूर्वस्य च तत्स्वरता ॥  
अवस्थितविभाषेयं । तेन वर्णे नित्यं विप्रकर्षः । विष्णौ तु न भवत्येव ॥  
कसणो ॥ कर्हो ॥

॥ इः श्रीद्वीक्रीतक्लान्तक्लैश्म्लान्तम्बप्रस्पर्गहर्षगर्हेषु ॥ ६४ ॥

एषु युक्तस्य विप्रकर्षो भवति । पूर्वस्य इकारः तत्स्वरताच भवति ॥  
सिरी । हिरी । किरीतो । किलंतो । किलेसो । मिलाणं । मिविणो ।  
फरिसो । हरिसो । अरिहो । गरिहो ॥ श्री । ह्री । क्रीत । क्लान्त ।  
क्लेश । क्लान । स्त्रम । स्तर्ष । हर्ष । अर्ह । गर्ह ॥

॥ अः क्लान्ताघयोः ॥ ६५ ॥

क्ला स्त्राघा इत्येतयोर्युक्तस्य विप्रकर्षो भवति । पूर्वस्य अकारस्त-  
त्स्वरताच भवति ॥ खमा । सलाहा ॥

॥ च्नेच्चे वा ॥ ६६ ॥

खेहशब्दे युक्तस्य विप्रकर्षो वा भवति । पूर्वस्य च अकारस्तस्वरता  
च भवति ॥ सणेहो । ऐहो ॥

॥ उः पद्मतन्त्रीममेषु ॥ ६५ ॥

पद्मशब्दे तन्त्री इत्येवंसमेषु च युक्तस्य विप्रकर्षो भवति । पूर्वस्य च  
उकारस्तस्वरता च भवति ॥ पद्मं । तणुर्द्वे । लज्जर्द्वे ॥

which may account for the marginal addition in A, noticed by Lassen.  
<sup>1</sup> Lassen om. <sup>2</sup> W क्लान्. <sup>3</sup> A कीरीतो; BD किरीतो;  
W किरीओ. <sup>4</sup> W सिलाणं. <sup>5</sup> So DW (*cf.* i., 3); A सेविणो; B  
not clear. <sup>6</sup> W अत्. <sup>7</sup> A om. <sup>8</sup> So ABCW; DE पद्मं (but D  
not so originally); W adds क्लचित् प्येमं (Hema-ch. पोमं). <sup>9</sup> A om.

॥ ज्यायामीत् ॥ ६६ ॥

ज्याशब्दे युक्तस्य विप्रकर्षो भवति । पूर्वस्य च ईकारस्तत्त्वरता च ॥  
जीञ्चा ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे युक्तवर्णविधिर्नाम  
वृत्तीयः परिच्छेदः ॥

D adds गरुद्दृष्टिः; W गुरुद्दृष्टिः. <sup>1</sup> DE add another Sútra here, which is only supplied in the margin of B, and is not found even in W; इवे व ॥ इव शब्दे व इति सर्वत्र निपात्यन्ते ॥ पाण्डव धर्मं ॥ प्राण इव धनं ॥ Cf. Lass. Inst., pp. 192, 370, where he quotes Sanksh. Sára, 385. The Sútra can have no place in this section.

## ॥ अथ चतुर्थः परिच्छेदः ॥

॥ संधावचामजलोपविशेषा बङ्गलं ॥ १ ॥

अचामिति प्रत्याहारग्रहणं । अजिति च । संधौ वर्तमानानामचां  
स्थाने अज्जिशेषा लोपविशेषात्त्वं बङ्गलं भवन्ति ॥

अज्जिशेषास्तावत् ॥ जउणाअडं जउणाअडं । णद्दोन्तो एट्टो-  
न्तो । वङ्गमुहं वङ्गमुहं । कखउरं कस्त्तजरं । मिरवेअणा मिरवेअणा ।  
पीआपीञ्चं पिआपीञ्चं । मीआसीञ्चं सिआसीञ्चं । स्वोमुओ स्वोमूओ ।  
सरोरुहं सर्त्तरुहं ॥

लोपविशेषाः ॥ राउलं राअउलं । तुहङ्गं तुहअङ्गं । महङ्गं मह-  
अङ्गं । पावडणं पाअवर्डणं । कुंभारो कुंभारो । पवणुङ्गञ्चं ॥

<sup>1</sup> So AW (*Cf.* iii., 52); BD -तो in both; Qy. एट्टोस्त-? <sup>2</sup> AB कण-

<sup>3</sup> ABW have only पीआपीञ्चं सीआसीञ्चं; DE have पिआपीञ्चं पिआपीञ्चं  
सिआसीञ्चं सिआसीञ्चं (D सीआसीञ्चं सीआसीञ्चं); DEW give the  
Sans. पीतापीत सितासित. <sup>4</sup> So BDEW (only W सब्बो-); A सब्बो-  
मूलं स्वोमुलं (the last ल confused); DE explain it by शिवामृत, W  
by सर्वैमृतः; <sup>5</sup> A om. both. <sup>6</sup> The MSS. वाव- वाअव-. <sup>7</sup> The MSS.  
are here very corrupt; तुहङ्गं—आरो from BDEW (B त्रुहङ्गं for the  
1st, and om. the 3rd); DEW add Sans. तवाङ्गं ममाङ्गं पादपतनं  
कुंभकारः; B then adds सुवङ्गं खरिङ्गो सुवणिङ्गो पवणङ्गञ्चं; W adds  
ताअङ्गं तावङ्गं । सुणिङ्गा स्तुणिङ्गा । पवणुङ्गञ्चं पवणुङ्गञ्चं; A has in-  
stead, after *rāaulum*, त्रुहङ्गं सुवङ्गं पीलङ्गं एवरिङ्गो सुवणिङ्गो (sup-  
plied in marg.) पवणुङ्गञ्चं with no Sans. explanation. For this Sūtra  
*cf.* note, transl. pp. 135, 136.

मंचोगपरे सर्वत्र पूर्वस्याचो लोपः ।

क्वचिन्नित्यं क्वचिदन्यदेव बङ्गलयहणात् । तेनान्यदपि लाक्षणिक-  
कार्यं भवति ।

॥ उदुम्बरे दोलोपः ॥ २ ॥

उदुम्बरशब्दे दु इत्येतस्य लोपो भवति ॥ उंवरं ॥

॥ कालायसे यस्य वा ॥ ३ ॥

कालायसशब्दे यस्य वा लोपो भवति ॥ कालासं कालात्रसं ॥

॥ भाजने जस्य ॥ ४ ॥

भाजनशब्दे जकारस्य लोपो वा भवति ॥ भाणं भात्रणं ॥

॥ यावदादिषु वस्य ॥ ५ ॥

यावदित्येवमादिषु वकारस्य वा लोपो भवति ॥ जा जाव । ता  
ताव । पारांचो पारावचो । अणुत्तंत अणुवत्तंत । जीञ्चं जीविञ्चं । एञ्चं  
एवं । एञ्च एव्व । कुञ्चलञ्चं कुवलञ्चं ॥ यावत् । तावत् । पारावत । अनु-  
वर्तमान । जीवित । एवं । एव । कुवलय । इत्येवमादयः ॥

॥ अन्यस्य हलः ॥ ६ ॥

वेति निवृत्तं । शब्दानां योऽन्यो हल तस्य लोपो भवति ॥ जसो ।

<sup>1</sup> No MS. gives this as a new Sútra; W om. सर्वत्र and adds इत्यस्य  
after लोपः, with several new examples, as एत्य मक्तंती एकंतो  
अन्तो etc.

<sup>2</sup> DE अलाक्ष-; W adds two new Sútras here, *Sam-yogapūrvo hraswah* and *Dirghádīshu vā*. <sup>3</sup> W तस्य with a similar  
blunder in the Comm. <sup>4</sup> A पराचो. <sup>5</sup> B अणुत्तंत -वतंत; D अणुत्तणं  
अणुवत्तणं (originally -त्तंत); E अणुतंत -वतंत; W om. <sup>6</sup> B जीईञ्च-

<sup>7</sup> D adds चक्षाचो चक्षवाचो (Cf. Sanksh. Sára, S. 196) देउलं देवउलं-

<sup>8</sup> So AC and probably originally D; BE अनुवर्तन. <sup>9</sup> AC om.

एहं । सरो । कम्भो । जाव । ताव ॥ यशस् । नभस् । सरस् । कर्मन् ।  
यावत् । तावत् ॥

॥ स्त्रियामात् ॥ ७ ॥

स्त्रियां वर्तमानस्यान्यहल आकारो भवति ॥ सरिआ । पडिवआ ।  
वाआ ॥ सरित् । प्रतिपद् । वाच् ॥

॥ रो रा॑ ॥ ८ ॥

स्त्रियामन्यस्य हलो रेफस्य रा इत्ययमादेशो भवति ॥ धुरा ।  
गिरा ॥

॥ न विद्युति ॥ ९ ॥

विद्युच्छब्दे आकारो न भवति ॥ विच्छू ॥

॥ शरदो दः ॥ १० ॥

शरच्छब्दस्यान्यहलो दो भवति ॥ शरदो ॥

॥ दिक्प्रावृष्टोः मः ॥ ११ ॥

दिक्शब्दस्यान्यहलः प्रावृट्शब्दस्यापि सकारो भवति ॥ दिसा ।  
पाउसो ॥

॥ मो विद्वः ॥ १२ ॥

अन्यस्य हलो मकारस्य विन्दुर्भवति ॥ अच्छं । वच्छं । भदं ।  
अग्रिं । दृढं<sup>३</sup> । वणं । धणं ॥

॥ अचि॒ मश्च<sup>४</sup> ॥ १३ ॥

अचि॒ परतो मो॑ भवति वा ॥ फलमवहरद । फलं अवहरद ॥

<sup>१</sup> So B; the others एहो (*Cf.* S. 19). <sup>२</sup> Lassen reads this Sútra in A as an ex. दोसा to S. 7. <sup>३</sup> D दृढं explained by दृष्ट (दृष्ट?); A वडं; C वटुं; W वज्जं; B confuses this with the next Sútra. <sup>४</sup> A adds वा in the margin. <sup>५</sup> D मो विंदः; W has मकारस्य मकारो भवति

॥ नन्दोहर्षमि ॥ २५ ॥

नकारत्रकारयोर्हलि परतो विन्दुर्भवति मकारश्च ॥ नस्य ॥ अंसो  
अस्मो । कंसो कंसो ॥ नस्य ॥ वंचणीञ्च वम्चणीञ्च । विंझो विंझो ॥

॥ वकादिपु ॥ २५ ॥

वकादिपु शब्देषु विन्दुरागमो भवति ॥ वंकं । तंसं । हंसो । अंसू ।  
मंसू । गुंठी । मंथं । मणसिणी । दंसणं । फंसो । वंषो । पडिंसुदं । अंसो ।  
अ१हिमुको ॥ वक्र । व्यस्त । ह्रस्त । अन्तु । मूल्यु । गृष्टि । मस्त । मनस्ति-  
नो । दर्शन । स्वर्ण । वर्ण । प्रतिश्रुत । अश्व । अभिमुक्त । इत्यादयः ॥

॥ मांसादिपु वा ॥ २६ ॥

मांसादिपु शब्देषु वा विन्दुः प्रयोक्तव्यः ॥ मंसं मासं । कहं कह ।  
ए१णं ए१ण । तहिं तहि । असुं असु ॥ तदयमपठितो मांसादिर्गणः । यत्र  
क्वचिहृत्तमङ्गभयात् त्यज्यमानः क्रियमाणश्च विन्दुर्भवति स मांसा-  
दिपु द्रष्टव्यः ॥

॥ यथि नदर्गाँतः ॥ २७ ॥

चकारादिंदुरपि. <sup>१</sup> MSS. om. <sup>२</sup> W has for these, अंधो अमधो । कंधो  
कमधो. <sup>३</sup> A विम्जो विजुञ्चो; B विम्जञ्चो विन्मजञ्चो; D विम्झो विं-  
ञ्चञ्चो (a 1ding Sans. अन्म कन्म वञ्चनीय विन्द्य); E विम्पो विंञ्चञ्चो;   
W विंचू विम्चूञ्चो = वृश्चिक. <sup>४</sup> So A (not अंसं). <sup>५</sup> A गुडी; B गुठी;  
W गिड्ठि; DE गुंठी; Cf. Lass. Inst., p. 254. <sup>६</sup> AB (not C) मत्यं; Cf.  
iii., 56. <sup>७</sup> AB वणो; W वणं; DE वंषो. <sup>८</sup> AE पडिसुदं (A originally  
पडिं-); BD पंडिसुदं; W पंडिसुदं. <sup>९</sup> AB असो. <sup>१०</sup> A अहिमुक्तो; B  
-मुक्तो; W अंहिमुक्तो. <sup>११</sup> DE मस्तक; AB मूर्द्धन्; W n.l. <sup>१२</sup> So BD =  
तहिं; AC तिहिं -हि. <sup>१३</sup> So MSS. (W om.); A has no Sans. expl.;  
DE give असु; W adds several other examples. <sup>१४</sup> A om. <sup>१५</sup> ABCW  
झलि; DE यथि: the latter is taken, because all (except W) have अंस

यथि परतो विन्दुस्तदर्गांतो वा भवति ॥ सङ्खा । सङ्खो । अङ्को ।  
अङ्गं । सञ्चरद् । सङ्खो । सञ्चरद् । सम्पत्ती ॥ यथीति किं । अंसो ॥ वा-  
धिकारात् । पंकं । विंदूँ । संका । संखो ॥

॥ न सांनप्रावृट्शरदः पुंसि ॥ १८ ॥

नकारांताः सकारांताश्च प्रावृट्शरदौच पुंसि प्रयोक्तव्याः ॥ नां-  
ताः ॥ कम्भो । जम्भो । वम्भो ॥ सांताः ॥ जस्मो । तम्भो । सरो ॥ पा-  
उस्मो । सरदो ॥

॥ न शिरोनभस्मी ॥ १९ ॥

शिरस् न भस्म इत्येतौ न पुंसि प्रयोक्तव्यौ ॥ मिरं । णहं ॥

॥ षष्ठाचिप्रस्थाः स्त्रियां वा ॥ २० ॥

एते स्त्रियां वा प्रयोक्तव्याः ॥ पुढी पुडुँ । अच्छी अच्छं । पण्हा  
पण्हो ॥ षष्ठ । अच्छि । प्रश्न ॥

॥ ओदवापयोः ॥ २१ ॥

अव अप इत्येतयोरूपसर्गयोर्वा ओतं भवति ॥ ओहामो अव-  
हास्मो ॥ ओसारिच्च अवसारिच्च ॥ अवहास । अपसारित ॥

॥ तल्लवयोर्दात्तणी ॥ २२ ॥

तल्लव इत्येतयोः प्रत्यययोर्यथासंखं दा न्तण इत्येतावादेशै  
स्तः ॥ पीणदा । मूढदा । पीणत्तणं । मूढत्तणं ॥

॥ त्वं ऊण ॥ २३ ॥

त्वा प्रत्ययस्य ऊण इत्ययमादेशो भवति ॥ चेऊण । सोऊण ।

as the ex. of the exception, which does not apply to झलि. <sup>1</sup> AB om.

<sup>2</sup> BD -ती. <sup>3</sup> AB अंसं; W रक्षं सोम्भं. <sup>4</sup> A -दुँ; D दुँ; B n.l. <sup>5</sup> D अङ्कि.

<sup>6</sup> B has उ for ओ. <sup>7</sup> So W; ABD -सरिच्चं. <sup>8</sup> A अप-; D adds ओवा-

हिच्चं अव-. <sup>9</sup> All except W त्वा (Cf. Pán. vi., 4, 140); B has उण्.

काजण । दाजण ॥ युहीला । श्रुत्वा । क्लवा । दत्वा ॥

॥ दृष्टि दूरः शीले ॥ २४ ॥

शोले यस्तृन् प्रत्ययो विहितस्तस्य दर इत्ययमादेशो भवति ॥ भ्रम-  
एशीलो भमिरो । हसनशीलो हसिरो ॥

॥ आत्मिष्ठोप्साल्लवन्नेन्ना मतुपः ॥ २५ ॥

आलु इस्त उस्त आल वन्त दन्त इत्येत आदेशा मतुपः स्या-  
भवन्ति ॥

आलुस्तावत् ॥ ईसालू । णिद्वालू ॥ इस्तः ॥ विअरिष्ठो । माला-  
इस्तो ॥ उस्तः ॥ विअरुस्तो ॥ <sup>६</sup>आलः ॥ धणालो । <sup>७</sup>सद्वालो ॥ वन्तः ॥  
धणवन्तो । जोवणवन्तो ॥ <sup>९</sup>दन्तः ॥ रोसादन्तो पाणादन्तो ॥ यथा-  
दर्शनमेते प्रयोक्तव्याः न सर्वे सर्वत्र ॥

ईर्षावत् ॥ निद्रावत् । विकारवत् । मालावत् । धनवत् । शब्दवत् ।  
यौवनवत् । रोषवत् । प्राणवत् ॥

[क्वचिदा मतुपोऽन्यस्य मंतो वा दृश्यते क्वचित् ।

हणुमा । हणुमंतो ॥

इस्तोज्ञावपरे प्रायः शैघिकेषु प्रयुजते ।

पौरस्त्वं पुरोभवं पुरिस्त्वं । आत्मीयं अप्युस्त्वं ॥

परिमाणे किमादिभ्यो भवन्ति केद्वहादयः ।

केद्वहं केन्तित्रं । जेद्वहं जेन्तित्रं । तेद्वहं तेन्तित्रं । एद्वहं एन्तित्रं ॥

<sup>१</sup> So W; DE सुन्ना; AB have no Sans. <sup>२</sup> So EW; A त्वन्; BD त्वन्.

<sup>३</sup> DE add भ्रमिता हसिता. <sup>४</sup> DE -वंतेता; B here corrupt. <sup>५</sup> W has पृ-  
अइस्तो, and in the next line विअरउस्तो. <sup>६</sup> DE अस्तः; and त्वा in ex.

<sup>७</sup> A सदा-. <sup>८</sup> D जोव्व-. <sup>९</sup> DE इतः here and in ex. <sup>१०</sup> W रोस-; BW  
पाणादन्तो; D माणादन्तो. <sup>११</sup> AB have no Sans. expl. <sup>१२</sup> D मान-; W  
प्रा-. <sup>१३</sup> The passage enclosed in brackets is only found in AC, and

क्लमो झन्तमित्यन्ये । देशी शब्दः स दूष्यते ।

सञ्चञ्जन्तं । सहस्रञ्जन्तं ॥

जातौ वा स्वार्थिकः कः ।

जातौ स्वार्थे ककारः प्रयोक्तव्यः ॥ ]

॥ विद्युत्पीताभासां लः ॥ २६ ॥

विद्युत्पीतशब्दाभासां परतः स्वार्थे लप्रत्ययो भवति ॥ विज्ञू । विज्ञु-  
ली ॥ पीच्रं । पीच्रलं ॥

[॥ वृद्धे वौ रः ॥ २७ ॥]

वृद्धशब्दे वकारात्परः स्वार्थे रेफो वा प्रयोक्तव्यः ॥ ब्रंदं । वंदं ॥

॥ करेण्ठा रणोः स्थितिपरिवृत्तिः ॥ २८ ॥

करेणुशब्दे रेफणकारयोः स्थितिपरिवृत्तिर्भवति ॥ कणेषु ॥ पुंसि  
न भवति ॥ करेणू ॥

॥ आलाने लभोः ॥ २९ ॥

आलानशब्दे लकारनकारयोर्हृल्लाचयोः स्थितिपरिवृत्तिर्भवति ॥  
आणालखंभो ॥

has been conjecturally restored by the help of the corresponding passages in Hema-ch., and the Prákṛita Sanjívaní. It seems (with the exception of the last two lines) to be in verse, with examples interposed, and as such to be quoted at the end of the Comm. to Sútra 25, but it will be further discussed in the Appendix. <sup>1</sup> BDEW here recommence ; DE add वा ; W has विद्युत्पीतादिभ्यो लः, adding as new examples सामलो दीहलो सीच्रलं. <sup>2</sup> DE add वा, and it is supplied in the margin of A. <sup>3</sup> This Sutra not in ABC. <sup>4</sup> W -परस्य. <sup>5</sup> W वृंदं विंदं. <sup>6</sup> DW add करेणामिति स्वीलिंगनिर्देशात्. <sup>7</sup> Cf. iii., 57.

॥ वृहस्पतौ वहोभैश्चो ॥ २० ॥

वृहस्पतिशब्दे वकारहकारयोर्यथामंखं भकारचकारौ भवतः ॥  
भच्छप्त्वा ॥

॥ मलिने लिनोरिल्लो वा ॥ २१ ॥

मलिनशब्दे लिकारनकारयोर्यथामंखमिकारलकारौ वा भवतः ॥  
मद्ग्लं । मलिणं ॥

॥ ग्रुहे घरो इपतौ ॥ २२ ॥

ग्रुहशब्दे घर इत्ययमादेशो भवति । पतिशब्दे परतो न भवति ॥  
घरं भवने ॥ अपताविति किं ॥ गहवर्द्द ॥

॥ दाढादयो वज्जलं ॥ २३ ॥

दाढा इत्येवमादयः शब्दा वज्जलं निपात्यन्ते दंडादिषु ॥ दंडा ।  
दाढा ॥ इदानीं । एषिहं ॥ दुहिता । धीआ धूदा ॥ चातुर्यै । चातु-  
लित्रं ॥ मंडूकः । मंडूरो ॥ ग्रुहे निहितं । घरे णिहितं ॥ उत्पलं ।  
कंदो<sup>१०</sup>टो ॥ गोदावरी । गोला ॥ ललाटं । लिडालं ॥ भूः । भुमञ्चा ॥  
वैदूर्य । वेलुरित्रं<sup>१३</sup> ॥ उभयपार्श्वं ॥ चूतः । माइदो<sup>१४</sup> माञ्चंदो ॥

<sup>१</sup> A भच्चः; <sup>२</sup> BW -प्त्वा. <sup>३</sup> AB इल वा. <sup>४</sup> So DW and probably A; B has been corrected from ठ to ठ; several variations occur in the examples of this Sútra: Cf. Sanksh. Sára, 162, 165.

<sup>५</sup> BCE एहीं; D एही. <sup>६</sup> A only दिधी; B धिया दिड्ही; W only धूआ. <sup>७</sup> Altered in A n.l.; C चाड-. <sup>८</sup> Altered in A to मंडूओ; B n.l.; DE मंडूरो.

<sup>९</sup> AB लिहिलं (B altered to -तं). <sup>१०</sup> A -हो (?) ; W -टु. <sup>११</sup> A लिडालं; D ले-; W adds another form लिडलं; AC end here. <sup>१२</sup> WE भूमञ्चा; DEW give Sans. भू; Cf. Sanksh. Sára, 162. <sup>१३</sup> B वेभिरित्रं. <sup>१४</sup> W मरिंदो मञ्चंदो; W has besides as new examples, प्रत्यूषः । गोसो ॥ कांतः । ललहो ॥ कवलः । णेघर ॥ कर्कटी । वालुकी ॥ चिंता । तत्त्वं.

आदिशब्दोऽयं प्रकारे । तेन सर्वं एव देशसंकेतप्रवृत्तभाषाशब्दाः  
परिगृहीताः ॥

॥ इति वरहचिङ्गते प्राकृतप्रकाशे संकीर्णविधिनाम  
चतुर्थः परिच्छेदः ॥

<sup>1</sup> D adds प्रकारः साहृष्टः.

॥ अथ पंचमः परिच्छेदः ॥

॥ अत ओमीः ॥ १ ॥

अकारांताच्छब्दात्परस्य सोः स्थाने ओलं भवति ॥ वच्छो । वस-  
हो । पुरिसो ॥ वृचः । वृषभः । पुरुषः ॥

॥ जश्शमोलोपीः ॥ २ ॥

अत इत्यनुवर्तते । अकारांतस्थानंतरं यौ जश्शसौ तयोलोपो  
भवति ॥ वच्छा सोहंति । वृक्षाः शोभंते । जश्शम्डन्स्थांसु दीर्घ इति  
दीर्घे कृते पश्चाल्पोपो जसः ।

वच्छे णित्रच्छह । वृक्षान्नियच्छत् ॥ एच सुपि इत्येते कृते शसो  
लोपः ॥

॥ अतो मः ॥ ३ ॥

अकारांतस्थानंतरं यो १म् द्वितीयैकवचनं तदकारस्य लोपो  
भवति ॥ वच्छं पेक्खद ॥ मो विंदुरिति विंदुः ॥

॥ टामोर्णः ॥ ४ ॥

अतो १नंतरं टामोस्तृतीयैकवचनषष्ठीवज्ञवचनयोर्णकारो भवति ॥  
वच्छेण । वच्छाण । एच सुपीत्येत्वं । जश्शम्डन्स्थांसु दीर्घ इति दीर्घः ॥

॥ भिंमो हि ॥ ५ ॥

अतो १नंतरस्य भिसो हि भवति ॥ वच्छेहिं ॥ एच सुपि इत्येत्वं ॥

<sup>1</sup> D adds हरिसो = हर्ष, and quotes iv., 1. <sup>2</sup> D generally has वत्स.

<sup>3</sup> BE जस्तम्डन्स्थांसु; D जस्म्भ्यम्डन्स्थांसु; Cf. v., 11. <sup>4</sup> W उवह = पश्यत.

<sup>5</sup> Deest in A. <sup>6</sup> Cf. v., 12. <sup>7</sup> B -ण. <sup>8</sup> D जस्ग्रम्भम्डन्स्थांसु; E जश-  
न्स्थांसु; B om. <sup>9</sup> This Sūtra not in B.

॥ उमेराद्वौद्वयः ॥ ६ ॥

अतोऽनंतरस्य उमेः पञ्चम्येकवचनस्य स्थाने आदो दुहि इत्येत  
आदेशा भवन्ति ॥ वच्छा । वच्छादो । वच्छादु । वच्छाहि ॥ जश्शम्ड-  
स्यांसु दीर्घलं ॥

॥ भ्यमो हिंसो संसो ॥ ७ ॥

अतोऽनंतरस्य भ्यसो हिंतो सुंतो इत्येतावादेशौ भवतः ॥ वच्छा-  
हिंतो । वच्छासुंतो ॥ एच सुषि इति चकारेण दीर्घलं ॥

॥ स्त्री उमः ॥ ८ ॥

अतोऽनंतरस्य उमः स्त्री इत्यादेशो भवति ॥ वच्छस्त्र ॥

॥ उरेष्ठी ॥ ९ ॥

अतोऽनंतरस्य उःः ए म्नि इत्यादेशौ भवतः ॥ वच्छे । क्वचिद्  
उमिष्ठोलोर्मिः ॥ वच्छम्नि ॥

॥ सुपः सुः ॥ १० ॥

अतोऽनंतरस्य सुपः सु इत्यादेशो भवति ॥ वच्छेसु । एच सुषि  
इत्येलं ॥

॥ जश्शम्डभ्यास दीर्घः ॥ ११ ॥

जसादिषु परतोऽतो दोर्धो भवति ॥ वच्छा सोहंति<sup>6</sup> । जश्शसो-  
लोर्मिप इति जसो लोपः ॥ वच्छादो आगदो । वच्छादु । वच्छाहि ॥ उमे-  
रादोद्वयः ॥ वच्छाण ॥ टामोर्णः ॥

<sup>1</sup> B जस्डःस्यांसु; D as in p. 39, note 3; E as in p. 39, note 8. <sup>2</sup> W उरेष्ठी. <sup>3</sup> Cf. v., 13; DW add इत्यकारलोपः (not in E). <sup>4</sup> A सुः; E सुं.

<sup>5</sup> B corrupt; D जस्भ्यस्डःस्यांसु; E जस्डःस्यांसु. <sup>6</sup> Only W has an ex. of ग्रस्, i.e., वच्छे, adding अत्र प्रथमं दीर्घस्तत एलं ततो लोपः

<sup>7</sup> Only EW add वच्छा.

अत अकारस्यैवं भवति सुपि परतो डिङ्डसौ वर्जयिता । चकारा-

दीर्घश्च ॥ वच्छे पेक्खह ॥ जश्शसोर्लोपिः ॥ वच्छेण । टामोर्णः ॥ वच्छे-  
हिं ॥ वच्छेसु ॥

चकारादीर्घश्चेति ॥ वच्छाहिंतो वच्छासुंतो ॥ भ्यसो हिंतो सुंतो ॥

अडिङ्डसोरिति किं ॥ वच्छभिः । वच्छसु ॥

॥ कचिद्दण्डमिष्ठोल्लाप ॥ १३ ॥

अतो डसि डि इत्येतयोः परतः क्वचिष्ठोपो भवति ॥ वच्छा आ-  
गदो । डसेरादोदुहय इति ॥ वच्छे ठित्रं । डेरेमोत्येवं ॥

॥ इदुतो । शसो एषो ॥ १४ ॥

इदुदंतयोः शसो एषो भवति ॥ अग्निगणो पेक्खह । वाउणो पेक्ख ॥

॥ डमो वा ॥ १५ ॥

इदुदंतयोर्डसो वा एषो भवति ॥ अग्निगणो । अग्निगसु ॥ वाउणो ।  
वाउसु ॥ अग्नेः । वायोः ॥

॥ जमश्च ओ यूतं ॥ १६ ॥

इदुदंतयोर्जस ओकारादेशो भवति । इदुतोश्च ईजत्वं वा । चका-  
राद् एषोच ॥ अग्नीओ । वाऊओ ॥ अग्निगणो । वाउणो ॥

<sup>१</sup> सुपि—ता not in AB. <sup>२</sup> W चकारादीर्घो भ्यसि. <sup>३</sup> DE अकारस्य.

<sup>४</sup> E परयोः । <sup>५</sup> D वच्छा; ABW वच्छादो; E has both. <sup>६</sup> W अग्नीएषो

and वाऊएषो. <sup>७</sup> The MSS. here and elsewhere vary between पेक्ख and

पेक्ख. <sup>८</sup> वा inserted in margin of ABD. <sup>९</sup> W has two Sútras for

S. 16, i.e., two various readings of the same, with distinct commen-  
taries जस ओ वो वा इत्वं यूतं च ॥ इदुदंतयोः शब्दयोर्जस ओवो इत्या-

देशो भवतः । अत्वं इत्वं ऊतं च विकल्पेन । चकारात् एषो इपि । पक्षे

॥ टा णा ॥ १७ ॥

इदुदंतयोष्टाविभक्तेः णा इत्ययमादेशी भवति ॥ अग्निगणा । वाजणा ॥

॥ सुभिस्सुप्तु दीर्घः ॥ १८ ॥

इदुदंतयोः सु भिस् सुप् इत्येतेषु दीर्घी भवति ॥

सु ॥ अग्नी । वाज् ॥ भिस् ॥ अग्नीहिं । वाजहिं ॥ सुप् ॥ अग्नीसु ।  
वाजसु ॥

॥ स्त्रियां शस्त्र उदीतौ ॥ १९ ॥

स्त्रियां वर्तमानस्य शस्त्र उत् ओत् इत्येतावादेशी भवतः ॥ मा-  
लाउ मालाच्चो । एईउ एईच्चो । वह्नउ वह्नच्चो ॥

[॥ जसो वां ॥ २० ॥]

जसः स्त्रियां उत् ओत् इत्येतावादेशी वा भवतः । पचे अदंतवत् ॥  
मालाउ । मालाच्चो । मालां ॥

॥ अभि ह्रस्तः ॥ २१ ॥

अभि परतः स्त्रियां ह्रस्तो भवति ॥ मालं । एइं । वज्ञं ॥

॥ टाडःसूडीनामिदेददातः ॥ २२ ॥

टा डः सूडि इत्येतेषां स्त्रियां इत् एत् अत् आत् इत्येत आदेशा  
भवति ॥

टा ॥ एईइ । एईए । एईच्च । एईच्चा कच्च ॥ डः ॥ एईइ । एईए ।  
एईच्च । एईच्चा वण ॥ डि ॥ एईइ । एईए । एईच्च । एईच्चा ठिच्च ॥

अदंतवत् ॥ अग्नीच्चो अग्नीवो अग्निगणो अग्नगच्चो अग्नवो अग्नी । वा-  
ज्ञच्चो etc. : then follows जसस्य च्चो यूत्वं.<sup>1</sup> W स्त्रियां जश्शसोहृदोतौ.

<sup>2</sup> This Sútra is only found in BDE (D erroneously डःसो वा both in  
Sút. and Comm.) and in the Prákr. Sanj. <sup>3</sup> So E ; B मालाई ; D  
मालस्य मालाइ. <sup>4</sup> W टाडसिडःसूडीनामि-

॥ नातो इदातौ ॥ २३ ॥

आत् आकारांतस्य स्वीलिंगस्यानंतरं टाडःमृडीनां अत् आत् इत्येतावादेशौ न भवतः । पूर्वेण प्राप्तो निषिध्यते ॥ मालाद् मालाए । कञ्च । धणं । ठिञ्च ॥

॥ आदीतौ बज्जलं ॥ २४ ॥

स्त्रियामाकारांतादातः स्थाने आत् ईत् इत्येतौ बज्जलं प्रयोक्तव्यौ ॥ सहमाणा सहमाणी । हलदा हलही । सुप्पणहा सुप्पणही । छाहा क्वाही ॥

॥ न नपुंसके ॥ २५ ॥

प्रथमैकवचने नपुंसके दीर्घलं न भवति । सौ दीर्घः पूर्वस्थेत्यनेन इदुदंतयोः प्राप्तं पूर्वस्य दीर्घलं न नपुंसके इत्यनेन वाध्यते ॥ दहिं । मञ्जः । हविं ॥ दधि । मधु । हविः ॥

॥ इज्जशसोदीर्घश्च ॥ २६ ॥

नपुंसके वर्तमानयोर्जशसोः स्थान इदादेशो भवति पूर्वस्यच

<sup>1</sup> W as before ; the कञ्च etc. are used to imply the inst. gen. and loc. cases, i.e., कृतं धनं स्थितं. <sup>2</sup> A आदितौ; B अदितौ; in the Comm. A has the same, B अत् (originally आत्) and ईत्. <sup>3</sup> AB have only this ex. <sup>4</sup> W then adds another Sútra (S. 25) यत्तत्क्लिमः ॥ वज्जलमित्यनुवर्तते । यत्तत्क्लिम् इत्येतेषु परतः आतः स्थान इत्ययमादेशो भवति । स्त्रियामित्यनुवर्तते । प्रथमैकवचनवर्ज । ए आदेशश्च वज्जलवचनात् ॥ जीए तीए कीए जीहिं तीहिं कीहिं । पचे जाए ताए काए जाहिं ताहिं काहिं ॥ यस्याः तस्याः कस्याः याभिः ताभिः काभिः D adds the six examples of the genitive to the preceding Sútra ; Cf. vi., 6. <sup>5</sup> W adds सौ दीर्घः पूर्वस्य. <sup>6</sup> सौ—वाध्यते given from DE (Cf. S. 18); ABW om. and add धणं वणं in the ex. <sup>7</sup> AB only दीर्घश्च.

दीर्घः ॥ वणाद् । दहीद् । मङ्गद् ॥

॥ नामंत्रणे सांवोत्वदीर्घविंदवः ॥ २७ ॥

आमंत्रणे गम्यमाने सौ परत ओत्वदीर्घविंदवो न भवति । अत ओत्सोरित्योत्वं प्राप्तं । सुभिसूप्तु दीर्घ इति दीर्घः । सोर्विदुर्नपुसक इति विंदुर्प्राप्तः ॥ हे वच्छँ । हे अग्निः । हे वाऽउ । हे वण । हे दहि । हे मङ्ग ॥

॥ स्त्रियामात् एत् ॥ २८ ॥

स्त्रियामामंत्रणे आतः स्थाने एत्वं भवति सौ परतः ॥ हे माले । हे साले ॥ अंत्यस्य हल इति सोल्लोप्तः ॥

॥ ईदूतोर्हस्तः ॥ २९ ॥

आमंत्रणे ईदूतोर्हस्तो भवति ॥ हे एद् । हे वज्ज ॥

॥ सोर्विदुर्नपुसके ॥ ३० ॥

नपुसके वर्तमानस्य सोर्विदुर्भवति ॥ वण । दहिं । मङ्गं ॥

॥ चृत आरः सुपि ॥ ३१ ॥

चकारांतस्य सुपि परत आर इत्यादेशो भवति ॥ भन्नारो सो-हद् । भन्नारं पेक्खसु । भन्नारेण कञ्च ॥

॥ मातुरात् ॥ ३२ ॥

माहसंबंधिन चकारस्याकारो भवति ॥ माआ सोहद् । माअं पेक्खसु । माआद् कञ्च । माआए ॥

॥ उर्जशस्टाडसूप्तु वा ॥ ३३ ॥

जश्शस्टाडसूप्तु परत चकारस्य स्थाने उकारादेशो भवति वा<sup>८</sup> ॥

<sup>१</sup> W सोः । <sup>२</sup> AB om. masc. ex. <sup>३</sup> Cf. iv., 6. <sup>४</sup> W adds स्त्रियां. <sup>५</sup> W puts S. 30 after S. 26. <sup>६</sup> B सौ by mistake. <sup>७</sup> W उण जश्शस्टाडसिडसूप्तु वा and transposes Sútras 32, 33. <sup>८</sup> The examples in AB are rather obscure, and the forms from भन्नार are only fully given in DE.

जस् । भन्तुणो भन्तारा ॥ शस् । भन्तुणो भन्तारे ॥ टा । भन्तुणा  
भन्तारेण ॥ डस् । भन्तुणो भन्तारस्स ॥ सुप् । भन्तूसु भन्तारेसु ॥ आ-  
रादिः पूर्ववत् ॥

॥ पिवभ्राह्माहणामरः ॥ ३४ ॥

पित्रादीनां सुपि परत च्वतो इरो भवति । आरापवादः ॥ पित्रं  
पित्ररेण । भात्ररं भात्ररेण । जामात्ररं जामात्ररेण ॥

॥ आच्च मौ ॥ ३५ ॥

पित्रादीनामाकारो भवति सौ परतः ॥ चकारादरश्च ॥ पित्रा  
पित्ररो । भात्रा भात्ररो । जामात्रा जामात्ररो ॥

॥ राजाश्च ॥ ३६ ॥

राजनशब्दस्य आ इत्ययमादेशो भवति सौ परतः ॥ रात्रा ॥

॥ आमंत्रणे वा विंदुः ॥ ३७ ॥

राजनशब्दस्य आमंत्रणे वा विंदुः स्यात् ॥ हे रात्रं । हे रात्र ॥

॥ जप्तश्मद्भर्ता एषो ॥ ३८ ॥

राज्ञ उत्तरेषां जस्शस्डन्मृइत्येतेषां एषो इत्ययमादेशो भवति ॥  
रात्राणो पेक्खति । रात्राणो पेक्ख । रादणो धणं । रणो धणं ॥

॥ गम एत् ॥ ३९ ॥

राज्ञ परस्य शस्य ए इत्ययमादेशो भवति ॥ राए पेक्ख । रात्राणो  
पेक्ख ॥

॥ आमो ए ॥ ४० ॥

राज्ञ उत्तरस्थामः षष्ठोवज्जवचनस्य एं इत्ययमादेशो भवति ॥

<sup>1</sup> W भन्तुणे ; A om. <sup>2</sup> A ए, but C टा. <sup>3</sup> D (not E) भन्तुस्स. <sup>4</sup> A भन्तु-  
स्स (?) . <sup>5</sup> D आच्च. <sup>6</sup> These Sútras on *rújan* (S. 36—44) are only found in  
DEW ; W has a few variations ; DE agree. <sup>7</sup> W puts S. 40 after S. 43.

राआणं ॥

[॥ टा ण ॥ ४१ ॥]

राज्ञ उन्नरस्याः टाविभक्तेः णा इत्ययमादेशः स्यात् ॥ रादणा ॥

[॥ उन्मस्य द्विलं वांत्यखोपस्य ॥ ४२ ॥]

राज्ञ उन्नरस्य उन्मादेशस्य टादेशस्यच वा विकल्पेन द्विलं भवति ।  
अंत्यस्यच लोपः ॥ रसो रादणो धणं ॥ रादणा रसा कञ्चं ॥

[॥ इददिले ॥ ४३ ॥]

वेति निवृत्तं । उन्मादेशस्य टादेशस्यच अकृते द्विले राज्ञ इलं  
भवति ॥ रादणो रादणा ॥ कृते द्विले विलं न भवति ॥ रसो रसा ॥

[॥ आ एषेणमोरुडसि ॥ ४४ ॥]

एषेणमोः परयोः राज्ञो जकारस्य आकारादेशः स्यात् । अडसि  
ष्ठेयकवचने न भवति ॥ राआणो पेक्खन्ति । राआणो पेक्ख । राआणं  
धणं ॥ अडसीति किं ॥ रादणो रसो धणं ॥ शेषमदंतवत् ॥ रात्रं । रा-  
एहिं । राआ राआदो राआदु । राआहिंतो राआसुतो । राअम्भि  
राएराएसु ॥ राजानं । राजभिः । राज्ञः । राजभ्यः । राज्ञि । राजसु ॥

॥ आत्मनो इप्पाणो वा ॥ ४५ ॥

आत्मनो इप्पाण इत्यादेशो भवति वा ॥ अप्पा । अप्पाणो ॥

[॥ इलद्विलवर्जं राजवद्वनादेशे ॥ ४६ ॥]

आत्मनो इनादेशे राजवत् कार्यं स्यादिलद्विले वर्जयिला ॥ अप्पा ।  
अप्पाणो । अप्पणा । अप्पणो ॥ आत्मा । आत्मानः । आत्मना । आत्मनः ॥

॥ ब्रह्माद्या आत्मवत् ॥ ४७ ॥

ब्रह्माद्याः शब्दा लक्ष्याणुसारेणात्मवत् साधवो भवन्ति ॥ वन्हा वन्हा-

<sup>1</sup> W जलोपो वा.

<sup>2</sup> W एषेणयोरादडसि.

<sup>3</sup> Cf. iii., 48.

<sup>4</sup> This Sūtra is only found in DEW. ; W adds the forms अन्ता अन्ताणो.

णो ॥ जुवा जुवाणो । अद्वा अद्वाणो<sup>१</sup> ॥ ब्रह्मन् । युवन् । अध्वन् । एव-  
मादयो लक्ष्याणुसारेणानुगंतव्याः ॥

॥ इति वरस्त्विक्ते प्राकृतप्रकाशे लिंगविभक्त्यादेशः  
पंचमः परिच्छेदः ॥

<sup>१</sup> ACW आणद्वा आणद्वाणो; A om. Sans.; W explains it by  
अनद्वान्; B n.l.

॥ अथ षष्ठः परिच्छेदः ॥

॥ सर्वादैर्जस एत्वं ॥ १ ॥

सर्वादेरुत्तरस्य जस एत्वं भवति ॥ सब्दे । जे । ते । के । कदरे ॥  
सर्वे । ये । ते । के । कतरे ॥

॥ डेः स्त्रिंस्मित्या ॥ २ ॥

डेः सप्तम्येकवचनस्य सर्वादिपरस्थितस्य स्थाने स्त्रिं<sup>३</sup> मि त्य इत्येत  
आदेशा भवति ॥ सब्वस्त्रिं । सब्वमि । सब्वत्य<sup>५</sup> ॥ इत्तरस्त्रिं । इत्तरमि  
इत्तरत्य<sup>५</sup> ॥ सर्वस्त्रिन् । इत्तरस्त्रिन् ॥

॥ इदमेतत्किंयत्तज्ज्ञया इणा वा ॥ ३ ॥

इदं । एतत् । किं । यत् । तत् । इत्येतेभ्यः टा इत्यस्य इणादेशो  
भवति वा ॥ इमिणा । एदिणा । किणा । जिणा । तिणा ॥ पक्षे । इमेण ।  
एदेण । केण । जेण । तेण ॥ अनेन । एतेन । केन । येन । तेन ॥

॥ आम एमि ॥ ४ ॥

इदमादिभ्य उत्तरस्य आम एमि इत्ययमादेशो वा भवति ॥  
इमेसि इमाण<sup>७</sup> । एदेसि एदाण । केसि काण । जेसि जाण । तेसि  
ताण<sup>८</sup> ॥

॥ किंयत्तज्ज्ञो इम आमः ॥ ५ ॥

<sup>१</sup> ABW स्त्रि for स्त्रं <sup>२</sup> ABW स्त्रि, but all have सब्वस्त्रिं; Cf. S. 15.

<sup>३</sup> A -त्या. <sup>४</sup> B -स्त्रि. <sup>५</sup> A -त्या. <sup>६</sup> So BD and Hema-ch.; AW कइणा

जइणा तइणा. <sup>७</sup> A -णा for -ए in these second forms; B -ए. <sup>८</sup> W adds स्त्रीलिंगे १येतानि रूपाणि ॥ इमासि । एदासि । कासि । जासि ।

किं । यत् । तत् । एभ्य उत्तरस्य डः स आस इत्ययमादेशो भवति  
वा ॥ कास । कस्म ॥ जास । जस्म ॥ तास । तस्म ॥

॥ दद्धः स्मा से<sup>१</sup> ॥ ६ ॥

इकारांतेभ्यः किमादिभ्य उत्तरस्य डः स्मा से इत्येतावादेशौ  
भवतः ॥ किस्मा । कीमे । कीआ । कीए । कीऋ । कीइ<sup>२</sup> ॥ जिस्मा । जीमे ।  
जीआ । जीए । जीऋ । जीइ<sup>३</sup> ॥ तिस्मा । तीमे । तीआ । तीए । तीऋ । तीइ<sup>४</sup> ॥

॥ ऊर्हिं ॥ ७ ॥

किमादिभ्य उत्तरस्य डः हिं इत्ययमादेशो भवति वा ॥ कहिं ।  
कस्मिं । कन्मि । कत्य ॥ जहिं । जस्मिं । जम्मि । जत्य ॥ तहिं । तस्मिं ।  
तम्मि । तत्य ॥

॥ आहे इआ काले ॥ ८ ॥

किंचन्तद्धो डः काले आहे इआ इत्यादेशौ वा भवतः ॥ काहे ।  
जाहे । ताहे ॥ कइआ । जइआ । तइआ ॥ कहिं इत्यादयो ऽपि ॥  
कदा । यदा । तदा ॥

॥ त्तो दो डमे: ॥ ९ ॥

किंचन्तद्धो डमे: त्तो दो इत्येतावादेशौ भवतः ॥ कत्तो । कदो ॥  
जत्तो । जदो ॥ तत्तो । तदो ॥

॥ तद ओश्च<sup>५</sup> ॥ १० ॥

तद उत्तरस्य डमेरोकारादेशो भवति वा ॥ त्तो । तत्तो । तदो ॥

तामिं ॥<sup>१</sup> W reads S. 6, डः स्मासो स्त्रियां ॥ इकारांतेभ्यश्वाकारां-  
तेभ्यश्व स्त्रियां किमादिभ्य उत्तरस्य डः स्मा सो etc., after the ex.  
it adds डम्यहणेन डमिड्यहणं (Cf. v., २२, var. lect.) Cf. Lass.  
Inst., p. 321—3. <sup>२</sup> BW कीई, and similarly जीई तीई. <sup>३</sup> B कईआ  
etc. <sup>४</sup> BD तो for त्तो, and similarly in Comm. <sup>५</sup> W तद उश्च. <sup>६</sup> AW  
उकार-. <sup>७</sup> A om.; W तउ; for तो cf. S. 20; Hema-ch. also gives it,

॥ डन्सा मे ॥ ११ ॥

वेति वर्तते । तदो डन्सा सह मे इत्ययमादेशो भवति । पचे यथा-  
प्राप्नं ॥ से । तासु । तस्मै ॥

॥ आमा मिं ॥ १२ ॥

तद आमा सह मिं इत्ययमादेशो वा भवति ॥ मिं । ताण ॥ तेषां  
तासां ॥

॥ किमः कः ॥ १३ ॥

किंशब्दस्य सुषि परतः क इत्ययमादेशो भवति ॥ को । के । केण ।  
केहिं ॥

॥ इदम् इमः ॥ १४ ॥

सुषि परत इदम् इम् इत्ययमादेशो भवति ॥ इमो । इमे । इमं ।  
इमेण । इमेहिं ॥

॥ स्त्रस्त्रिमोरद्वा ॥ १५ ॥

स्त्रस्त्रिमोः परत इदमो इदादेशो वा भवति ॥ अस्तु । इमस्तु ॥  
अस्तिं इमस्ति ॥

॥ डेर्ने हः ॥ १६ ॥

इदमो दकारेण सह डेः स्थाने हकारादेशो वा<sup>१०</sup> भवति ॥ इह ॥  
पचे । अस्ति । इमस्ति । इमम्भि ॥

and it is found in the Setubandha ; see Höfer, Zeitsch., p. 517. <sup>१</sup> A

om. Sans. ; BD add तस्य तस्याः (for से?) ; W adds स्त्रियामपि से तिस्ता ।

डन्स्यह्वए डन्सियह्वए से तत्त्वो. <sup>२</sup> Only in DW. <sup>३</sup> So BDE (B ताण) ;

A स्तिं ताणा ; W मिं ताण तेमिं ; Hema-ch. also has मिं. <sup>४</sup> AB कहिं

<sup>५</sup> DW add वा ; B confuses Sútras 14, 15. <sup>६</sup> W स्त्रिमोरद्वा. <sup>७</sup> A इद-

मस्तु. <sup>८</sup> W अम्भि(अस्ति in S.16.) <sup>९</sup> A इदमस्ति, but not so in S.16. <sup>१०</sup> Added

॥ नित्यः ॥ १७ ॥

इदमः परस्य डेः त्य इत्ययमादेशो न भवति ॥ डेः स्तिंभित्या  
इति प्राप्ते प्रतिषिथते ॥ इह । अस्ति । इमस्ति । इमन्मि ॥

॥ नपुंसके स्वमोरिदमिणसिणमो ॥ १८ ॥

नपुंसकलिंगे इदमः स्वमोः परतः सविभक्तिकस्य इदं इण्ठं इण्ठमो  
इत्येते चय आदेशा भवति ॥ इदं । इण्ठं । इण्ठमो धणं ॥

॥ एतदः मावोलं वा ॥ १९ ॥

एतच्छब्दस्य सौ परत ओलं वा भवति ॥ नित्ये प्राप्ते विकल्प्यते ॥  
एम् । एसो ॥ एषः ॥

॥ त्तो इमे ॥ २० ॥

एतदः परस्य डःसे: त्तो इत्ययमादेशो भवति ॥ एत्तो । एदादो ।  
एदादु । एदाहि ॥ एतस्मात् ॥

॥ त्तोत्ययोस्तनोपः ॥ २१ ॥

एतदस्त्वकारस्य त्तोत्ययोः परतो लोपो भवति ॥ एत्तो । एत्य ॥

॥ तदेतदोः मः मावनपुंमके ॥ २२ ॥

तच्छब्दस्य एतच्छब्दस्य यस्त्वकारः तस्य सकारादेशो भवति अन-  
पुंसके सौ परतः ॥ सो पुरिसो । सा महिला । एस । एसो । एसा ॥ सा-  
विति किं ॥ एदे । ते । एदं । तं ॥ अनपुंसक इति किं ॥ तं एदं धणं ॥

॥ अदमो दो मूः ॥ २३ ॥

अदमो इकारस्य सुषि परतो मुँ इत्ययमादेशो भवति ॥ अमू

from DW. <sup>1</sup>A इण्ठम्. <sup>2</sup>A एसा (?); W has as an ex. एदो एदं =  
एतत्. <sup>3</sup>DW तो. <sup>4</sup>BD (not W) एतो. <sup>5</sup>DW तो-. <sup>6</sup>D एतो; for  
these cf. Lass., p. 129. <sup>7</sup>मावितिकिं and its examples not in A. <sup>8</sup>A  
मूः; B मूः. <sup>9</sup>AB मूः.

पुरिसो । अमूर्महिला । अमूर्मो पुरिसा । अमूर्मो महिलाओ । अमूर्म  
वण । अमूर्मदं वणादं ॥

॥ हस्त सौ ॥ २४ ॥

अदसो दकारस्य सौ परतो हकारादेशो भवति ॥ अहं पुरिसो ।  
अह महिला । अह वण ॥ हादेशो इयसोबालविंदून् चिष्वपि लिंगेषु  
परलाद्वाधते ॥

॥ पदस्य ॥ २५ ॥

अधिकारो इयं । आशब्दविधानात् । यदित ऊर्जमनुक्रमिष्यामः  
पदस्य तद्वतीत्येवं वेदितव्यं । तच्च तत्रैवोदाहरिष्यामः ॥

॥ युश्मदस्यं तुमं ॥ २६ ॥

सावित्येव । युश्मदः पदस्य सौ परतः तं तुमं इत्येतावादेशौ भवतः ॥  
तं आगदो । तुमं आगदो ॥

॥ तुंचामि ॥ २७ ॥

युश्मदः पदस्य अमि परतः तु इत्यादेशो वा भवति । तुमंच<sup>८</sup> ॥ तुं  
पेक्खामि । तुमं पेक्खामि ॥

॥ तुञ्ज्ञे तुञ्चे<sup>९</sup> जसि ॥ २८ ॥

<sup>१</sup> So DE; A om.; B अमूर्णो; W अमूर्त. <sup>२</sup> W अमूर्त. <sup>३</sup> B अमू.

<sup>४</sup> Cf. Lass. Inst., p. 327. <sup>५</sup> B अहं throughout. <sup>६</sup> DE युश्मदस्युं तुवं and  
similarly in Comm.

<sup>७</sup> ABC नंचामि; DE तंचामि; W (and the  
Prákr. Sanjív.) तुंचामि;—if नं be correct, it must be the enclitic  
form (Cf. Lass. Inst., p. 328) but it is probably a mistake for तुं in

copying from a MS. in the Bengálí character. <sup>८</sup> W तं तुमंच; DE  
seem to give तुमंच as a new Sútra, and add to this in its Comm.

चकारात् तुं तुवंच. <sup>९</sup> MSS. ह्वा here: in the following Sútras D

युम्बदः पदस्य जसि परतः तुज्जे तुम्हे इत्येतावादेशौ भवतः ॥  
तुज्जे आगदा । तुम्हे आगदा ॥

॥ वोच शसि ॥ २८ ॥

शसि युम्बदः पदस्य वो इत्यादेशो भवति । चकारात् तुज्जे  
तुम्हे च ॥ वो पेक्खामि ॥ तुज्जे तुम्हे पेक्खामि ॥

॥ टाङ्गोस्त्र तए तुमए तुमे ॥ २९ ॥

युम्बदुत्तरयोः टा डि इत्येतयोः तइ तए तुमए तुमे इत्येत आ-  
देशा भवंति ॥ टा ॥ तइ तए तुमए तुमे कञ्च ॥ डि ॥ तइ तए तुमए  
तुमे ठिञ्च ॥

॥ डःसि तुमोत्तुम्हतुज्ज्ञतुम्हतुम्हाः ॥ ३१ ॥

युम्बदः पदस्य डःसि तुमो तुह तुज्ज्ञ तुम्ह तुम्ह इत्येत आदेशा  
भवंति ॥ तुमो पदं । तुह तुज्ज्ञ तुम्ह तुम्ह पदं ॥

॥ आडिं च ते दे ॥ ३२ ॥

आडिं वृत्तीयैकवचने चकाराद् डःसि च परतो युम्बदः पदस्य ते दे  
इत्येतावादेशौ भवतः ॥ ते कञ्च । दे कञ्च ॥ ते धण्ण । दे धण्ण ॥

॥ तुमाइ च ॥ ३३ ॥

आडिं युम्बदः पदस्य तुमाइ इत्ययमादेशो भवंति ॥ तुमाइ कञ्च ॥

॥ तुज्ज्ञेहिं तुम्हेहिं तुम्हेहिं भिसि ॥ ३४ ॥

भिसि परतो युम्बदः पदस्य तुज्ज्ञेहिं तुम्हेहिं तुम्हेहिं इत्येत आ-  
देशा भवंति ॥ तुज्ज्ञेहिं तुम्हेहिं तुम्हेहिं कञ्च ॥

generally has **म्ह**, the other MSS. **म्हा** (*Cf.* iii., 8); W generally writes  
**ज्ञ्ञ** for **ज्ञ**. <sup>1</sup> **तुम्ह** plain in CEW; AB not clear, except in one ex.;  
D reads **तुम्ह**, corrected in the margin to **तुम्ह**; only D has **तुम्ह**, the  
others **तुज्ज्ञ**. <sup>2</sup> W adds **चकारात् डःसि च**. <sup>3</sup> So MSS. plainly; D as

॥ उम्मो तज्जो तदन्नो तुमादो तुमादु तुमाहि ॥ ३५ ॥

उम्मी परतो युश्चदः पदस्य तज्जो तदन्नो तुमादो तुमादु तुमाहि  
इत्येत आदेशा भवन्ति ॥ तज्जो आगदो । तदन्नो तुमादो तुमादु  
तुमाहि आगदो ॥ लदागतः ॥

॥ तुम्हाहिंतो तुम्हासुंतो भ्यमि ॥ ३६ ॥

युश्चदः पदस्य पञ्चमीबङ्गवचने भ्यमि तुम्हाहिंतो तुम्हासुंतो इत्ये-  
तावादेशौ भवतः ॥ तुम्हाहिंतो तुम्हासुंतो आगदो ॥

॥ वो भे तुज्ञाणं तुम्हाणमामि ॥ ३७ ॥

आमि परतो युश्चदः पदस्य वो भे तुज्ञाणं तुम्हाणं इत्येत आदे-  
शा भवन्ति ॥ वो धणं । भे धणं । तुज्ञाणं तुम्हाणं धणं ॥

॥ डौ तुममि ॥ ३८ ॥

युश्चदः पदस्य डौ परतः तुममि इत्यादेशो भवति ॥ तुममि  
ठिञ्चं ॥ पूर्वोक्ताश्च तदप्रभृतयश्चलारो इप्यादेशा भवन्ति ॥

॥ तुज्ञेसु तुम्हेसु सपि ॥ ३९ ॥

युश्चदः पदस्य सप्तमीबङ्गवचने तुज्ञेसु तुम्हेसु इत्येतावादेशौ  
भवतः ॥ तुज्ञेसु ठिञ्चं । तुम्हेसु ठिञ्चं ॥

॥ अस्मदो हमहमहञ्च मौ ॥ ४० ॥

अस्मदः पदस्य सौ परतो हं अहं अहञ्च इत्येत आदेशा भवन्ति ॥  
हं अहं अहञ्च करेमि ॥

before, **तुम्हेहिं**, corrected in the margin; only D न्ह for न्ह्य in the  
second form. <sup>1</sup> BD ततो तदतो, but B not so originally. <sup>2</sup> AW  
-हयः as a compound; Cf. S. 48. <sup>3</sup> So BDE; A has वो भे तुम्हाणं  
तुम्हाणं आमि; W वो ते तुज्ञाणं तुम्हाणमामि; and similarly in the  
Comm. of each. <sup>4</sup> पूर्व—भवन्ति not in A; Cf. S. 30. <sup>5</sup> So BDW (and

॥ अहम्मिरमिच ॥ ४१ ॥

अभि परतो इस्मदः पदस्य अहम्मि इत्ययमादेशो भवति । सौ च ॥  
अहम्मि पेक्ख । अहम्मि करेभि ॥ मां प्रेक्षस्त् । अहं करोभि ॥

॥ मं मम ॥ ४२ ॥

अमीति वर्तने । अस्मदः पदस्य अभि परतो मं समं इत्येतावादेशौ  
भवतः ॥ मं ममं पेक्ख ॥

॥ अन्हे जश्शसोः ॥ ४३ ॥

अस्मदः पदस्य जश्शसोः परतः अन्हे इत्ययसादेशो भवति ॥ अन्हे  
आगदा । अन्हे पेक्ख ॥

॥ एष शमि ॥ ४४ ॥

अस्मदः पदस्य शसि परतो एष इत्ययमादेशो भवति ॥ एष पेक्ख ॥  
अस्मान् प्रेक्षस्त् ॥

॥ आडि मे ममाद ॥ ४५ ॥

अस्मदः पदस्य आडि परतो मे ममाद इत्येतावादेशौ भवतः ॥  
मे कञ्चं । ममाद कञ्चं ॥

॥ डौच मद मए ॥ ४६ ॥

अस्मदः पदस्य डौ परतो मद मए इत्येतावादेशौ भवतः । चका-  
रात्तुतीयैकवचनेच ॥ मद मए ठिञ्चं । मद मए कञ्चं ॥

॥ अन्हेहिं भिमि ॥ ४७ ॥

probably C); A तुम्बेसु तुम्बेसु as in S. 37; A has तुम्बेसु in ex. <sup>1</sup> A  
अहम्मि in Sút. and ex.; W reads the Sút. अहम्मि चामि. <sup>2</sup> A leaf  
(Sútras 43—58) is here lost in A (Cf. Lass. Inst., p. 330); C has the  
missing Sútras, but often corrupt. <sup>3</sup> BCDE ए ; W एष ; Hema-ch.  
gives as his Sút. अन्हे अन्हो अन्ह ए श्मा. <sup>4</sup> B टाविभक्तौ.

अस्मदः पदस्य भिसि अन्वेहिं इत्यमादेशो भवति ॥ अन्वेहिं कञ्च ॥

॥ मन्त्रो मदन्त्रो ममादो ममादु ममाहि डंसौ ॥ ४८ ॥

अस्मदः पदस्य डंसौ परत एत आदेशा भवन्ति ॥ मन्त्रो गदो ।  
मदन्त्रो । ममादो ममादु ममाहि गदो ॥

॥ अन्वाहिंतो अन्वासुंतो भ्यसि ॥ ४९ ॥

अस्मदः पदस्य भ्यसि परत अन्वाहिंतो अन्वासुंतो इत्येतावादेशो  
भवतः ॥ अन्वाहिंतो अन्वासुंतो गदो ॥

॥ मे मम मह मज्ज्ञ डंसि ॥ ५० ॥

अस्मदः पदस्य डंसि परत एत आदेशा भवन्ति ॥ मे धणं । मम मह  
मज्ज्ञ धणं ॥

॥ मज्ज्ञ एो अन्व अन्वाणमन्वे आमि ॥ ५१ ॥

अस्मदः पदस्य आमि परत एत आदेशा भवन्ति ॥ मज्ज्ञ एो अन्व  
अन्वाणं अन्वे धणं ॥ अस्माकं धनं ॥

॥ मममि डौ ॥ ५२ ॥

अस्मदः पदस्य डौ परतो मममि इत्यादेशो भवति ॥ मममि  
ठिञ्च ॥ पूर्वोक्तौ मद मए इत्येतौच ॥

॥ अन्वेसु सुपि ॥ ५३ ॥

अस्मदः पदस्य सप्तमीवज्ज्वचने सुपि परतः अन्वेसु इत्यमादेशो  
भवति ॥ अन्वेसु ठिञ्च ॥

<sup>1</sup> B ममन्त्रो. <sup>2</sup> B om.; Sútras 48, 49 desunt in C. <sup>3</sup> B अन्वेहिंतो  
अन्वेसुंतो. <sup>4</sup> W मज्ज्ञाएो. <sup>5</sup> BC om. अन्वे; the Prák. Sanj. om. मज्ज्ञ  
and varies between एो and ए. <sup>6</sup> BC मज्ज्ञएो (in one word); W मज्ज्ञ-  
एो; E has no Comm.; only D मज्ज्ञ धणं एो धणं, which Hema-ch.  
confirms. <sup>7</sup> पूर्व—तौच added from B; Cf. S. 46. <sup>8</sup> D अन्वे सुं.

॥ द्वेर्दौ ॥ ५४ ॥

पदस्येति निवृत्तं । सुपीति वर्तते ॥ दिशब्दस्य दो इत्यमादेशो  
भवति सुपि परतः ॥ दोहिं । दोसुं ॥ द्वाभ्यां । द्वयोः ॥

॥ त्रेस्ति ॥ ५५ ॥

त्रिशब्दस्य सुपि परतः ति इत्यादेशो भवति ॥ तीहिं<sup>३</sup> । तीसु<sup>४</sup> ॥ त्रि-  
भिः । त्रिषु ॥

॥ तिलिं जश्शम्भ्यां ॥ ५६ ॥

त्रिशब्दस्य जश्शम्भ्यां सह तिलि इत्यादेशो भवति ॥ तिलि आग-  
दा । तिलि पेक्ख ॥ त्रय आगताः । त्रीन्प्रेक्षस्त्व ॥

॥ दुर्दुर्वे दोणि वा ॥ ५७ ॥

दिशब्दस्य जश्शम्भ्यां सह दुर्वे दोणि इत्येतावादेशौ भवतः ॥ दुर्वे  
कुण्ठति । दोणि कुण्ठति ॥ पचे दो कुण्ठति ॥ द्वौ कुरुतः ॥ दुर्वे पेक्ख ।  
दोणि पेक्ख । पचे दो पेक्ख ॥ द्वौ प्रेक्षस्त्व ॥

॥ चतुरच्चन्नारो चन्नारि ॥ ५८ ॥

चतुरशब्दस्य जश्शम्भ्यां सह चन्नारो चन्नारि इत्येतावादेशौ  
भवतः ॥ चन्नारो चन्नारि पुरिमा कुण्ठति । चन्नारो चन्नारि पुरि-  
मे पेक्ख<sup>५</sup> ॥

॥ एषामामो गङ्गं ॥ ५९ ॥

<sup>१</sup> D दोसुं. <sup>२</sup> W (and the Prákr. Sanj.) त्रेस्ति. <sup>३</sup> So W; the other  
MSS. ति-. <sup>४</sup> So CW; the others तिसु (D -सुं). The Prák. Sanj.,  
Sanksh. Sára, and Hema-ch. all have *i*; Cf. Lass., Inst., p. 102. <sup>५</sup> B  
तिम्म (*sic*); C तिणा; D तिलि; E तिस्ति (*sic*); W तिणि; Cf. Lass.,  
p. 319.

<sup>६</sup> A recommences here; cf. p. 55, note 2. <sup>७</sup> W adds भिसा-  
दौ रेफतकारयोर्लोपः । तेन चक्रहिं etc. <sup>८</sup> A ह्ल throughout.

एषां दिव्यिचतुः शब्दानामामः स्थाने एहं इत्ययमादेशो भवति ॥  
दोएहं धणं । तिएहं धणं । चतुर्हं धणं ॥

॥ शेषो इदंतवत् ॥ ६० ॥

शेषः सुविधिरदंतवद्वति । अकारांताद् भिसो हिं इत्ययमादेश  
उक्तं इकारोकारांतादपि भवति । अग्नीहिं वाऽजहिं । एवं मालाहिं  
एद्वहिं वह्नहिं । अग्निस्तु वाऽस्तु । अग्नीदो । वाऽजदो । अग्नीदु  
वाऽजदु । एवं दोहिं <sup>३</sup>तीहिं चजहिं ॥

॥ न डिङ्ग्सोरेदातौ ॥ ६१ ॥

इकारोकारांतानां डिङ्ग्सोरदंतवद् एकाराकारौ न भवतः ॥  
अग्निग्निं वाऽन्निं । अग्नीदो वाऽजदो । अग्नीदु वाऽजदु । अग्नीहि  
वाऽजहि ॥

॥ ए भ्यसि ॥ ६२ ॥

नेत्यनुवर्तते । भ्यसि परत इकारोकारांतयोरदंतवदेत्यं न भवति ॥  
अग्नीहिंतो वाऽजहिंतो ॥ अग्नीसुंतो । वाऽजसुंतो ॥

॥ द्विवचनस्य बड्डवचनं ॥ ६३ ॥

सर्वासां विभक्तीनां सुपां तिङ्गांच द्विवचनस्य बड्डवचनं प्रयोक्तव्यं ॥

<sup>१</sup> ACDE चतुर्हं; W चउर्हं; B om. and confuses the Comm. of SS. 59,60. <sup>२</sup> So D; A शेषेषु विधि- <sup>३</sup> W तीहिं; the rest तिहिं; Cf. note 4, p. 57; *mox* W चजहिं; A चदुहिं; BDE चउहिं; the other Gram. have ऊ. <sup>४</sup> A इकारांतात्; B -तानां; W इकाराद्यांतानां. <sup>५</sup> Cf. v. 6, 9. <sup>६</sup> W added च to the Sút., and, therefore, adds erroneously here चकाराद् भिसि च. <sup>७</sup> The MSS. have अग्नीहिं, etc., the anusw. being optionally added or not by S.iv., 16. <sup>८</sup> ACDE (and the Prák. Sanj.) ए; BW आ; and similarly in the comm.; Cf. v. 12, and Lass., p. 310.

वृक्षौ । वृक्षा ॥ वृक्षाभ्यां । वृक्षे हिं । वृक्षाहिंतो ॥ वृक्षयोः । वृक्षा-  
ण । वृक्षे सु ॥

तिष्ठो यथा ॥ तिष्ठतः । चिट्ठुंति ॥

॥ चतुर्थ्याः षष्ठी ॥ ६४ ॥

चतुर्थ्याविभक्तेः स्थाने षष्ठीविभक्तिर्भवति ॥ वस्त्राणस्स देहि । वस्त्र-  
णाण देहि ॥ ब्राह्मणाय देहि । ब्राह्मणेभ्यो देहि ॥

॥ इति वरस्त्रचिकृते प्राकृतप्रकाशे सर्वनाम  
परिच्छेदः षष्ठः ॥

<sup>1</sup> A चतुर्थी. <sup>2</sup> A वंभण-; D वभ- (but corrected in marg.).

॥ अथ सप्तमः परिच्छेदः ॥

॥ ततिपोरिदेतौ ॥ १ ॥

त तिप् इत्येतयोरेरकैकस्य स्थाने इत् एत् इत्येतावादेशौ भवतः ॥  
पठद् पठए । सहद् सहए ॥ पठति पठते । सहति सहते ॥

॥ आस्मिपोः सि से ॥ २ ॥

आस् स्मिप् इत्येतयोरेरकैकस्य स्थाने सि से इत्येतावादेशौ भवतः ॥ पठ-  
सि पठसे । सहसि सहसे ॥

॥ इट्मिपोर्मिः ॥ ३ ॥

इट् मिप् इत्येतयोः स्थाने मिर्भवति ॥ पठामि । हस्तामि । सहामि ॥

॥ निहेत्यामोमुमा बज्जषु ॥ ४ ॥

बज्जषु वर्तमानानां तिङां स्थाने न्ति ह इत्या मो मु म इत्येत आ-  
देशा भवंति ॥ प्रथमपुरुषस्य । रमंति<sup>५</sup> । पठंति । हसंति ॥ मध्यमस्य ॥  
रमह । पठह । हसह । पठित्या<sup>१०</sup> ॥ उच्चमस्य ॥ पठामो<sup>११</sup> । पठमु । पठम ॥

<sup>१</sup> BD ते. <sup>२</sup> The MSS. often read पठ ; cf. ii., 24. <sup>३</sup> So MSS.; it is reversed in the comm. of S. 5. <sup>४</sup> एकै- not in A. <sup>५</sup> A मि. <sup>६</sup> A पढमि, etc. <sup>७</sup> AW ति in Sút. and comm. <sup>८</sup> ABD इत्या आमो; W इत्या अमो; Hema-ch. and the Prákṛita Sanj. have इत्या and मो, which seems better; cf. S. 7; E has no comm. <sup>९</sup> The anusw. in these ex. erased in A; W seems to have रमन्ति, etc. <sup>१०</sup> ADE पठित्या; B पठीत्या; W पठित्य; cf. Lass., p. 336, and *infra*. Sút. 17. <sup>११</sup> E पठमो ; cf. S. 31.

॥ अत ए से ॥ ५ ॥

नित्यार्थं वचनं यतो विशेषणं । ततिपोः सिप्यासोर् ए से इत्यादेशावत् एव परौ भवतः । नान्यस्मात् ॥ ततिपोः । रमए पठए ॥  
सिप्यासोः । रमसे पठसे ॥ अत इति किं । होइ । भवति ॥

॥ अस्त्वेलोपः ॥ ६ ॥

अस्त्वेर्धातोः आस्त्रिपोरादेशयोः परतो लोपो भवति ॥ सुन्तो सि ।  
पुरिसो सि ॥ सुप्तो इसि । पुरुषो इसि ॥

॥ मिमोमुमानामधोहश्च ॥ ७ ॥

मिमोमुमानामस्त्वः परेषामधो हकारः प्रयोक्तव्यः । अस्त्वेश्च  
लोपः ॥ गच्छो न्हि । गच्छ न्हो । गच्छ न्हङ् । गच्छ न्ह ॥ गतो इसि ।  
गताः स्तः ॥

॥ यक ईश्च इज्जौ ॥ ८ ॥

यकः स्थाने ईश्च इज्जौ इत्यादेशौ भवतः ॥ पढीश्च पठिज्जौ ।  
सहीश्च महिज्जौ ॥ पयते । सह्यते ॥

॥ नांत्यदिले ॥ ९ ॥

धातोरंत्यदिले सति यक ईश्च इज्जौ इत्यादेशौ न भवतः ॥ हस्तौ ।  
गम्भौ ॥ गम्यते । हस्यते ॥ गमादीनां विकल्पेन दिलविधानात् । दिल-

<sup>१</sup>नित्य—भवतः from BD; A is obscure here; cf. SS. 1, 2, and Lass. Inst., p. 336; B has यावत् for यतो, and both have तेतिपोः, as in S. 1. <sup>२</sup>A अस्त्वेलोपः; <sup>३</sup>E परयोः; A अस्त्वेर्धातोः परतः आस्त्रिपोलोपः; <sup>४</sup>A सुणो. <sup>५</sup>A om. मु in Sút. and comm. <sup>६</sup>W मध्ये in Sút. and comm.; B n.l. <sup>७</sup>A gives the plur. ex. गच्छा ज्ञां गच्छो ज्ञां; B has गच्छो throughout; W adds *samyogapūrvo hraswah*; Cf. iv., 1, note. <sup>८</sup>Cf. viii., 58; A merely quotes the Sút.; the rest is given

विधान उक्तावादेशौ न भवतः । द्विलाविधाने तु भवत एव ॥ गमी-  
अद् । गमिज्जद् ॥

॥ न्तमाणौ शृणानचोः ॥ १० ॥

शृण शानच् इत्येतयोरेकैकस्य न माण इत्येतावादेशौ भवतः ॥  
पठंतो । पठमाणो । हृसंतो । हसमाणो ॥

॥ ईच्च स्त्रियां ॥ ११ ॥

स्त्रियां वर्तमानयोः शृणानचोरीकारादेशो भवति । न्तमाणौ  
च ॥ हसई । हसंती । हसमाणा ॥ वेवई । वेवंती । वेवमाणा ॥

॥ धातोभविष्यति हिः ॥ १२ ॥

भविष्यति काले धातोः परो हिशब्दः प्रयोक्तव्यः ॥ होहिद् ।  
हसिहिद् ॥ होहिंति । हसिहिंति ॥ भविष्यति । हसिष्यति । भविष्यन्ति ।  
हसिष्यन्ति ॥

॥ उन्नमे स्ता हाच ॥ १३ ॥

भविष्यत्युन्नमे स्ता हा इत्येतौ प्रयोक्तव्यौ । चकाराद् हिश्च ॥ हो-  
स्तामि । होहामि । होहिमि । होस्तामो । होहामो । होहिमो ।  
इत्यादि ॥ भविष्यामि । भविष्यामः ॥

॥ मिना स्तं वा ॥ १४ ॥

भविष्यत्युन्नमे मिना सह धातोः परः संशब्दः प्रयोक्तव्यो वा ॥  
होस्तं । पचे होस्तामि । होहामि । होहिमि ॥

is given from BD ; W absurdly makes a new Sútra of it, besides having it in Sect. viii. <sup>1</sup> DE त for न्त throughout. <sup>2</sup> The MSS. vary between सह and हस. <sup>3</sup> DW ईच्च ; A इत् ; B इच्च ; all have ई in the ex. <sup>4</sup> AD हि. <sup>5</sup> A होहीइ हसिहोइ. <sup>6</sup> BDW add the pl. forms in म and मु, होस्तामु etc. <sup>7</sup> W मिपा. <sup>8</sup> D adds हसिस्तं etc.

[॥ मोमुमैहिस्साहित्या ॥ १५ ॥]

भविष्यति काल उत्तमे वज्जवचनादेशस्य मो मु म इत्येतैः सह हि-  
स्सा हित्या इत्येतावादेशौ वा भवतः ॥ होहिस्सा होहित्या । हसिहिस्सा  
हसिहित्या ॥ भविष्यामः । हसिष्यामः ॥ पञ्चे । होहिमो । होस्सामो ।  
होहामो । हसिहिमो । हसिस्सामो । हसिहामो । एवं मुमयोरपि ।  
इत्यादि ॥

[॥ कृदाश्रुवचिगमिस्तदिदृशिविदिरूपाणां काहं दाहं सोच्छं वो-  
च्छं गच्छं रोच्छं दच्छं वेच्छं ॥ १६ ॥]

भविष्यति काल उत्तमैकवचने कृजादीनां स्थाने यथामन्त्यं काहं  
प्रभृतय आदेशा भवन्ति ॥ काहं करिष्यामि । दाहं दास्यामि । सोच्छं  
ओष्यामि । वोच्छं वच्यामि । गच्छं गमिष्यामि । रोच्छं रोदिष्यामि ।  
दच्छं द्रच्यामि । वेच्छं वेत्यामि इत्यादि ॥

[॥ अवादीनां चिष्पथ्यनुस्खारवज्ञ हिलोपश्च वा ॥ १७ ॥]

अु इत्येवमादीनां प्रथममध्यमोत्तमेषु चिष्पि पुरुषेषु परतो  
भविष्यति काले सोच्छं इत्यादय आदेशा भवन्ति । अनुस्खारं विहाय ।  
हिलोपश्च वा ॥

सोच्छिद् सोच्छिहिद् । ओष्यति ॥ सोच्छिन्ति । सोच्छिहिन्ति । ओ-  
ष्यन्ति ॥ सोच्छिमि सोच्छिहिमि । ओष्यमि ॥ सोच्छित्या । सोच्छिहि-  
त्या । ओष्यथ ॥ सोच्छिमि । सोच्छिहिमि । ओष्यामि ॥ सोच्छिमो ।

<sup>1</sup> Sútras 15—22 are only found in BDEW ; for Sút. 15, Cf. Lass. Inst., p. 353. <sup>2</sup> BW om. <sup>3</sup> B होहिस्सामो (?) <sup>4</sup> DW om. <sup>5</sup> B gives these in full. <sup>6</sup> Cf. Lass. p. 351 for this Sút. <sup>7</sup> B सोत्यं वोत्यं ; the other MSS. prefer ऋ. <sup>8</sup> So W ; BDE रुच्छं. <sup>9</sup> W adds रूपग्रहणा-  
दन्यत्रापि । यथा मोक्षं पेक्षं । मोच्यामि प्रेच्यामि. <sup>10</sup> W om. अपि ; for  
Sut., cf. Lass., p. 353. <sup>11</sup> So BW ; DE -त्ट in both ex. ; cf. vii., 4.

सोच्छिहिमो । सोच्छिमु । सोच्छिहिमु । सोच्छिम । सोच्छिहिम ।  
सोच्छिस्सामो । सोच्छिस्साम् । सोच्छिस्साम्<sup>१</sup> ॥ श्रोव्यामः ॥ एवं वोच्छा-  
दिरपि ॥

[॥उसुम् विधादिष्वेकस्मिन् ॥ १८ ॥]

विधादिष्वेकस्मिन्नुत्पन्नस्य प्रत्ययस्य यथासंख्यं उ सु मु इत्येत आ-  
देशा भवन्ति ॥ हसउ । हससु । हसमु<sup>२</sup> ॥ हसतु । हस । हसानि ॥

[॥ न्तुहमो बङ्गपु ॥ १९ ॥]

विधादिषु बङ्गषूत्पन्नस्य प्रत्ययस्य यथासंख्यं नु ह मो इत्येत  
आदेशा भवन्ति ॥ हसंतु<sup>३</sup> । हसह । हसामो ॥

॥ वर्तमानभविष्यदनन्यतन्योर्ज्ञा वा ॥ २० ॥

वर्तमाने भविष्यदनन्यतने विधादिषु चोत्पन्नस्य प्रत्ययस्य ज्ञ ज्ञा  
इत्येतावादेशौ वा भवतः । पचे यथाप्राप्तं । वर्तमाने तावत् । होज्ञ  
होज्ञा । हमेज्ञ हसेज्ञा । पचे होइ हसेइ<sup>४</sup> ॥ भविष्यदनन्यतने । होज्ञ  
होज्ञा । पचे होहिइ इत्यादि ॥ विधादिष्वेवं ॥

<sup>१</sup> W adds सोक्षिहामो -मु -म सोक्षिस्सा सोक्षिहित्या वोक्षिहिस्सा ;  
the Comm. in B is corrupt, but seems = W ; both further add *vochha* at full length. <sup>२</sup> W उहिसु. <sup>३</sup> E adds चिष्वनुवर्तते. <sup>४</sup> DE add वेछउ-  
-सु -मु ; W's ex. are होउ हसउ । होहि हसहि । होसु हससु, the  
last two = भवानि हसानि. It then adds आदिग्रहणादामंत्रणादयो  
ग्याह्नाः ; B adds a very long Comm. applying these forms at full  
length to the potent. 1st and 3rd pret., 1st fut. and bened. <sup>५</sup> W तु-  
<sup>६</sup> W हसतु <sup>७</sup> W हसमो. <sup>८</sup> Only W has -तनयोश्च ज्ञ- ; E has through-  
out *adya* for *anadya* ; Cf. Lass. pp. 357, 358. <sup>९</sup> W adds चकारात्  
here. <sup>१०</sup> BW add एवं पुरुषत्रये १पि एकवचनबङ्गवचनरूपाणि वोद्ध-  
व्यानि which Hema-ch. also seems to allow. <sup>११</sup> So E ; D om. ; BW

[॥ मध्ये<sup>१</sup> ॥ २१ ॥]

वर्तमानभविष्यदनव्यतनयोर्विष्यादिषु च धातुप्रत्यययोर्मध्ये ज्ञा इत्येतावादेशौ वा भवतः ॥ वर्तमाने । होज्जद् होज्जाद् । पचे यथाप्राप्तं । विष्यादिषु । होज्जउ होज्जाउ । भवेदित्यादि ॥

[॥ नानेकाच्चः ॥ २२ ॥]

वर्तमानभविष्यदनव्यतनयोर्विष्यादिषु चानेकाचो धातोः प्रत्यये परे मध्ये ज्ञ ज्ञा इत्येतावादेशौ न भवतः किंतं एव भवतः ॥ हसद् तुवरद् ॥ अते यथा हसेज्जं हसेज्जा तुवरेज्जं तुवरेज्जा । एवमन्ये अयुदाहर्तव्याः ॥

॥ ईश्च<sup>१०</sup> भूते ॥ २३ ॥

add as ex. होज्ज होज्जा । करेज्ज करेज्जा with the following Sans.  
expl. भवेत् कुर्यात् कुर्वीत भवतु भवतात् करोतु कुरुतात् अभवत् अकरोत् अकुरुत वभूव चकार चक्रे इत्यादि ।; Heina-ch. in his corresponding Sút. agrees with DE, but adds *anye tu anyásám apichchhanti ; hōjja, bhavati, bhavet, bhavatu, abhārat, abhūt, babhūva, bhuyát bhavítā bhavishyati abhavishyadca ityarthah.*<sup>१</sup> DE मध्यमे च.

<sup>२</sup> E gives ex. without Comm. <sup>३</sup> Only W adds भविष्यति होज्जद्-इ-

<sup>४</sup> DE om. <sup>५</sup> W भवतु ; B adds भवेत् भवतु etc., as in S. 20. <sup>६</sup> D (not E) om. this Sút., and much of Comm., but it is supplied in margin.

<sup>७</sup> D हसिज्ज ; E has *i* for *e* in all. <sup>८</sup> D तुवरिज्ज. <sup>९</sup> BW om. and add पठेज्ज-ज्जा । करेज्ज-ज्जा. <sup>१०</sup> ADE ईश्च ; B ईश्च ; W has three Sútras ईश्च भूते ॥ भूते वर्तमानाद्वातोः प्रत्ययस्य ईश्च आदेशः स्थात् ॥ आसीश्च । गेहीश्च । हसीश्च । पढीश्च ॥ आसीत् । अयहीत् । अहसत् । अपठत् । इत्यादि । पुरुषचरुपाणि एकवचनवज्जवचनरूपाणि च बोद्धायानि ; then follow एकाचो हीश्च ॥ (S. 24) and ईश्च भूते ॥ भूते

भूते काले धातोः प्रत्ययस्य ईच्च इत्ययमादेशो भवति ॥ झवीच्च  
हसीच्च ॥ अभवत् । अहसत् ॥

॥ एकाचो हीच्च ॥ २४ ॥

भूते काल एकाचो धातोः प्रत्ययस्य हीच्च इत्ययमादेशो भवति ॥  
होहीच्च ॥ अभूत् ॥

॥ अस्तेरामिः ॥ २५ ॥

अस्तेर्भूते काल एकस्मिन्नर्थे आसि इति निपात्यते ॥ आसि रात्रा ।  
आसि वह्न ॥ आसीद्राजा । आसीदधूः ॥

॥ णिच्च एदादेरत आत् ॥ २६ ॥

णिच्च प्रत्ययस्य एकारादेशो भवति । धातोरादेरकारस्य च आत्वं  
भवति ॥ कारेइ । हासेइ । पाढेइ ॥ कारयति । हासयति । पाठयति ॥

॥ आवे च ॥ २७ ॥

णिच्च आवे इत्ययमादेशो भवति । चकारात् पूर्वाक्तिंच ॥ करावेद् ।

काले धातोः प्रत्ययस्य ईच्च इत्यादेशः । भासिच्च हसिच्च पठिच्च । भा-  
सितं हसितं पठितं (W in fact gives the var. readings of one Sút. as  
two); the copyists add anusw. wrongly, as if the rule applied to the  
past participle (for which *vide* S. 32), Cf. Lass., p. 354; Hema-ch.,  
the Pr. Sanj., and the Sanksh. Sára read ईच्च. The Pr. Sanj. adds  
in Comm., *sarveshu purusheshu sarveshu vachaneshu*, and expl. *bhúta*  
by लुड्ड-लुड्ड and लिट्.<sup>1</sup> ADE भविच्च हसिच्च; B झविच्च (cf. viii, 1)  
करीच्च हसीच्च ।; none give Sans. expl.; the Pr. Sanj. झवीच्च.<sup>2</sup> A  
हिच्च in Sút., but हीच्च in Comm.; BDE हीच्च; W (and the Pr. Sanj.)  
होच्च; Cf. Lass., p. 354.<sup>3</sup> W adds काहीच्च एदाहीच्च । चकार-  
अदात्.<sup>4</sup> Only in W; W then adds a new Sút., ल्यप् कारे हीच्च;  
see App.<sup>5</sup> A only आसी.<sup>6</sup> W एत्वं.<sup>7</sup> B कारा-; all the ex. in W have á.

हसावेद् । पठावेद् । कारावेद्<sup>१</sup> इत्यादि ॥

॥ आविः क्तकर्मभावेषु वा ॥ २८ ॥

एच्च आविरादेशो भवति वा क्तप्रत्यये परतो भावकर्मणोऽस्मि ॥  
कराविच्चं हसाविच्चं पठाविच्चं । कारिच्चं हासिच्चं पाठिच्चं ॥ भावकर्मणोऽस्मि  
कराविज्जद् । हसाविज्जद् । पठाविज्जद् । कारिज्जद् । हासिज्जद् ।  
पाठिज्जद् ॥ कारितं । हासितं । पाठितं । कार्यते । हास्यते । पाद्यते ॥

[॥ नेदावे<sup>२</sup> ॥ २८ ॥]

क्तभावकर्मसु णिच्चप्रत्ययस्य एत् आवे इत्येतावादेशौ न भवतः ॥  
कारिच्चं । कराविच्चं । कारिज्जद् । कराविज्जद् ॥

॥ अत आ मिषि वा ॥ ३० ॥

अकारांताद्वातोर् मिषि परत आकारादेशो भवति वा ॥ हसा-  
मि । हसमि ॥

॥ इच्च वज्जपु ॥ ३१ ॥

मिषो वज्जपु परतो इत इकारादेशो भवति । चकारादा<sup>४</sup>कारश्च ॥  
हसिमो । हसामो । हसिमु<sup>५</sup> । हसामु<sup>६</sup> ॥

॥ क्ते ॥ ३२ ॥

क्तप्रत्यये परतो इत इर्भवति ॥ हसिच्चं । पठिच्चं ॥

॥ एच्च क्तानुमुल्यभविष्यत्स ॥ ३३ ॥

क्ता तुमुन् तव्य इत्येतेषु भविष्यति काले च अत एत्वं भवति । चका-

<sup>१</sup> B पटे-. <sup>२</sup> BD om. <sup>३</sup> W का-, and similarly ा in all the ex. <sup>४</sup> This Sút. not in AC; B has it, but corrupt; W reads it एनावे; DE as above (E adds क्तभाव- in Sút.); the MSS. agree in Comm.; Cf. Lass., pp. 360, 363.

<sup>५</sup> EW काराविच्चं but कराविज्जद्. <sup>६</sup> BW add the forms of पठ and हस. <sup>७</sup> AD आच्. <sup>८</sup> BW add हसिम हसाम. <sup>९</sup> BW एच्च.

रादिश्व ॥ हसेऊण हसिजण<sup>१</sup> । हसेउं हसिउं । हसेअबं हसिअबं ।  
हसेहिद् हसिहिद् ॥

॥ नादेशे वा ॥ ३४ ॥

लकारादेशे परतोऽत एवं भवति वा ॥ हसद् हसद् । पठेद्  
पठद् । हसेति हसंति । हसेउ हसउ ॥

इति वररुचिक्षते प्राकृतप्रकाशे तिङ्ग्विधिनाम  
सप्तमः परिच्छेदः ॥

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<sup>१</sup> AB -उण ; Cf. iv., 24.    <sup>२</sup> W हसेबं हसिबं.

॥ अथाष्टमः परिच्छेदः ॥

॥ भुवो होज्जवौ ॥ १ ॥

भू सत्त्वायां । एतस्य धातोर्हो झव इत्येतावादेशो भवतः ॥ होइ  
झवद् । होंति झंवन्ति ॥

॥ के झः ॥ २ ॥

भुवः कप्रत्यये परतो झ इत्यादेशो भवति ॥ झंञ्चं ॥

॥ प्रादेभवः ॥ ३ ॥

प्रादेरुत्तरस्य भुवो भव इत्ययमादेशो भवति ॥ पभवद् । उभवद् ।  
मंभवद् । परिभवद् ॥

॥ वरमुवरः ॥ ४ ॥

जिल्लरा मंभमे । अस्य धातोस्तुवर इत्ययमादेशो भवति ॥ तुवरद् ॥

॥ के तुरः ॥ ५ ॥

कप्रत्यये तुर इत्ययमादेशो भवति ॥ तुरिञ्चं ॥

॥ घुणो घोनः ॥ ६ ॥

घुणघूणं भ्रमणे । अस्य धातोर्घोल इत्ययमादेशो भवति ॥ घोलद् ॥

॥ णुदो णाञ्चः ॥ ७ ॥

<sup>1</sup> BW add several more ex. ; B corrupt ; W होहिइ होउ etc. <sup>2</sup> A झ  
BD ह्ल ; W झः ; the Pr. Sanj. ह्ल. <sup>3</sup> BD ह्लञ्चं. <sup>4</sup> A घोणो ; D घूणो.

<sup>5</sup> A घुण कर्ण. <sup>6</sup> D for this नुदो लोणः ॥ नुद प्रेरणे अस्य धातोर्ज्ञाण  
इत्यादेशो भवति । ज्ञोणद् पञ्जोणद् ; E नुदेल्लोणः with ex. लोणद्

एुद् प्रेरणे । अस्य धातोर्णेष्मि इत्ययमादेशो भवति ॥ एोऽन्द् ।  
पणोऽन्द् ॥

॥ दूडो दूमः ॥ ८ ॥

दूड् परितापे । अस्य धातोर्दूमादेशो भवति ॥ दूमद्<sup>१</sup> ॥

॥ पटेः फलः ॥ ९ ॥

अटपटंगतौ । अस्य धातोः फल इत्ययमादेशो भवति ॥ फलिअं  
हिअं ॥

॥ पदेः पालः ॥ १० ॥

पद गतौ । अस्य धातोः पाल इत्ययमादेशो भवति ॥ पालद्<sup>२</sup> ॥

॥ वृषक्षघस्त्रघङ्घामृतो श्रिः ॥ ११ ॥

वृषादीनामृतः स्थान अरि इत्यादेशो भवति ॥ वरिसद् । करि-  
सद् । मरिसद् । हरिसद् ॥

॥ चृतो श्रः ॥ १२ ॥

चृकारांतस्य धातोचृतः स्थान अर इत्यादेशो भवति ॥ मृ ।

मरद् ॥ सृ । सरद् ॥ वृ । वरद् ॥

॥ कञ्जः कुणो वा ॥ १३ ॥

डुकञ्जकरणे । अस्य धातोः प्रयोगे कुणो वा भवति ॥ कुणद् ।  
करद् ॥

पञ्चोऽन्द् ; B has both Sút. confused ; W has first एुदो एोऽलः with  
ex. एोलद् एोऽन्द् । गमादिलाह्विलं ; then नुदो ल्लोणः with ex.  
ल्लोणद् पलोणद् ; the Sanksh. S. (in Delius) has एुद् एोऽलः ; the  
Pr. Sanj. as in text. <sup>१</sup> B adds दुमेद्. <sup>२</sup> A (not C) अट परिगतौ ; B  
पटगतौ. <sup>३</sup> BW फलद् ; W om. हिअं. <sup>४</sup> D पदः ; this Sút. is sup-  
plied in marg. of A, but is in the text of C. <sup>५</sup> BW add पालद्.

॥ जृभो<sup>१</sup> जंभाञ्च ॥ २४ ॥

जभ जृभी<sup>२</sup> गात्रविनामे । अस्य धातोर्जभाच्च इत्ययमादेशो भवति ॥  
जंभाञ्चद् ॥

॥ यहेर्गेहः ॥ २५ ॥

यह उपादाने । अस्य धातोर्गेहहो भवति ॥ गेहहद् ॥

॥ घेत्<sup>३</sup> क्लातुमुन्तव्येषु ॥ २६ ॥

यहेर्घेत् इत्ययमादेशो भवति क्लातुमुन्तव्येषु परतः ॥ घेत्तूण्<sup>४</sup> ।  
घेत्तुं । घेत्तव्यं ॥

॥ कृतः का भूतभविष्यतोस्य ॥ २७ ॥

भूतभविष्यतोः कालयोः कृतः का इत्ययमादेशो भवति । चकारात् क्लातुमुन्तव्येषु परतः ॥ काहीञ्च<sup>५</sup> । काहिंद् । काऊण । काउं ।  
काअव्यं ॥

॥ स्मरतेर्भर्समरौ ॥ २८ ॥

स्मृतितायां । अस्य धातोर्भरसुमरौ भवतः ॥ भरद् । सुमरद् ॥

<sup>१</sup> W जृभो ; B reads the Sút. जृभो जंभालः: <sup>२</sup> So D ; A om. जभ ; B जभि जृभि ; W जभीजृभि ; Cf. Westerg., sect. 10, 29. <sup>३</sup> B जंभालद्.

<sup>४</sup> W घेत् ; the others घे (the Pr. Sanj. घेत्त) and so in Comm. Qy. घेत्त(?) cf. iv., 23. <sup>५</sup> In the ex. ABCW have त्त (B once घेऊण ; cf. iv. 23); DE त, as घेत्तूण etc.; cf. Mrich. Stenz., p. 22, 8. <sup>६</sup> A काहिञ्चं ; B कारिञ्च ; D काहिञ्च (altered to काहीञ्च) ; EW काहीञ्च ; W explains it by कृतं, but cf. note to vii., 24, where W gives काहीञ्च as an ex. = चकार ; the other MSS. have no Sans. expl. <sup>७</sup> E काहिञ्चं (and so D, but altered). <sup>८</sup> All the MSS. and the Sanksh. Sára (cf. Delius, p. 11, note) भर ; A has सुभर also, but orig. सुमर like the

॥ भियो भावीहौ ॥ १६ ॥

जिभी भये । अस्य धातोर्भावीहौ भवतः ॥ भाइ । वीहइ ॥

[॥ जिघते: पापाचौ ॥ २० ॥]

घ्रा गंधग्हणे । अस्य धातोः पा पात्र इत्यादेशौ भवतः ॥ पाइ  
पाच्छइ ॥

॥ चै वावाचौ ॥ २१ ॥

चै गाच्चविनामे । अस्य धातोर्वावाचौ भवतः ॥ वाइ । वाच्छइ ॥

॥ वपस्थिंपः ॥ २२ ॥

वप वंप वप्तौ । अस्य धातोस्थिंपो भवति ॥ चिंपद ॥

॥ ज्ञो जाणमुणौ ॥ २३ ॥

ज्ञा अवबोधने । अस्य धातोर्जाणमुणौ भवतः ॥ जाणइ । मुणइ ॥

॥ जन्पेल्लो मः ॥ २४ ॥

जल्य व्यक्तायां वाचि । अस्य धातोर्लकारस्य मकारो भवति ॥  
जंपद ॥

॥ ठाध्यागानां ठाच्छ्वाच्चगाच्चाः ॥ २५ ॥

ठा गतिनिवृत्तौ । छै चिंतायां । कै गै रै शब्दे । एतेषां ठाच्छ्वा  
गाच्च इत्येत आदेशा भवंति ॥ ठाच्चंति । इश्चाच्चंति । गाच्चंति ॥

[॥ ठाद्यागास्य वर्तमानभविष्यदिध्याद्येकवच्चनेषु ॥ २६ ॥.]

rest. <sup>1</sup> W भिजो. <sup>2</sup> This Sút. not in AC; in DE it follows S. 21.

<sup>3</sup> BW -वाच्च. <sup>4</sup> W हर्षच्चये; cf. Westerg. sect. 22, 8. <sup>5</sup> A om.; B ज्ञा; for *muna*, cf. Lenz, App. Crit., p. 15. <sup>6</sup> AW ज्ञू (W इश्व) ; E ज; the Pr. Sanj. इश्व; and so in Comm. of each; D च throughout in SS. 25, 26; B om. Sút., but gives इश्व in Comm. <sup>7</sup> A इश्व; DEW as before; B om. <sup>8</sup> This Sút. not in AC; W has only ठाद्यागास्य; E for इश्व has च

ठाध्यागानां ठा झा गा इत्यादेशा भवति चकारात् पूर्वोक्तास्य  
वर्तमानभविष्यदिध्याद्येकवचनेषु परतः ॥ ठाइ ठाअइ । ठाहिइ ठा-  
अहिइ । ठाउ ठाअउ ॥ झाइ झाअइ । झाहिइ झाअहिइ । झाउ झा-  
अउ ॥ गाइ गाअइ । गाहिइ गाअहिइ । गाउ गाअउ ॥

[॥ खादिधाव्योः खाधी ॥ २७ ॥]

खादृ<sup>१</sup> भचणे । धावु<sup>२</sup> जवे । एतयोर्धाव्योः खा धा इत्यादेशौ  
भवतः । वर्तमानभविष्यदिध्याद्येकवचनेषु ॥ खाइ । खाहिइ । खाउ ॥  
धाइ । धाहिइ । धाउ ॥

॥ यमेर्विसः ॥ २८ ॥

यसु ग्लसु अदने । अस्य धातोर्विसो भवति ॥ विसद् ॥

॥ चित्रश्चिणः ॥ २९ ॥

चित्र्च्चयने । अस्य धातोश्चिणो भवति ॥ चिणइ ॥

॥ क्रीञः किणः ॥ ३० ॥

डुक्रीञ्द्रव्यविनिमये । अस्य धातोः किणो भवति ॥ किणइ ॥

॥ वैः क्वैच ॥ ३१ ॥

वेहन्तरस्य क्रीञः क्वे आदेशः किणादेशस्य भवति ॥ विक्वैइ । वि-  
क्षिणइ ॥

(like D). <sup>1</sup> This Sút. not in AC; B खादृधाव्योः; W reads Sút. खा-  
दधावत्योः खा धा. <sup>2</sup> D खादि; W खाइ; D om. भ-. <sup>3</sup> So W; B  
धाव; D धावि. <sup>4</sup> D om.; W गतिशुङ्घोः. <sup>5</sup> The MSS. have व्य (W व) here, but as AB have व in Comm., and E's Bengálí ब्य is clear, Delius' घ is probably incorrect (घ, व्य and व being so alike in MSS.); the MSS. have व्य in ex. (W व). <sup>6</sup> D क्रियः. <sup>7</sup> A क्वि- throughout. <sup>8</sup> W  
वैः केणो वा ॥ with ex. विक्वैइ विक्षिणइ; the Prák. Sanj. as in text.

॥ उद्धु उद्धुमा ॥ ३२ ॥

धा शब्दाग्निसंयोगयोः । अस्य धातोरुत्पूर्वस्य उद्धुमा भवति ॥  
उद्धुमाद् ॥

॥ अदो धो दहः ॥ ३३ ॥

अच्छब्दादुत्तरस्य डुधाज् धारणपोषणयोः । अस्य धातोर्दहा-  
देशो भवति ॥ सद्हद् । सद्हित्रं ॥

॥ अवाङ्गाहेर्वाहः ॥ ३४ ॥

गाहँ विलोडने । अस्य धातोरवादुत्तरस्य वाहादेशो भवति ॥  
ओवाहद् । अववाहद् ॥

॥ कामेर्वासः ॥ ३५ ॥

अवादित्यनुवर्तते । कासृ शब्दकुत्सायां । अस्य धातोरवादुत्तरस्य  
वासो भवति ॥ ओवासद् । अववासद् ॥

॥ निरो माडो माणः ॥ ३६ ॥

माड् माने । अस्य धातोर्निरुत्तरस्य माणादेशो भवति । णिमाणद् ।

॥ चिंयो द्विजः ॥ ३७ ॥

चिं चये । अस्य धातोर्द्विज्जो भवति ॥ द्विजद् ॥

॥ भिदिक्षिदोरंत्यस्य न्दः ॥ ३८ ॥

भिदिर् क्षिदिर् । एतयोरंत्यस्य न्दो भवति ॥ भिंदद् । क्षिंदद् ॥

॥ क्षिदेर्दः ॥ ३९ ॥

<sup>१</sup> A उत भ- ; C उत्भ- ; W उत्भो धूमा ; B corrupt ; for भः Cf. Pán., vi, 4, 140. <sup>२</sup> B उद्धु- ; W उत्धूमाद्. <sup>३</sup> B गाहे. <sup>४</sup> A गाहि ; B -ह-. <sup>५</sup> A काशे- in Sút., but not in Comm. <sup>६</sup> A म्नाणः. <sup>७</sup> B णीमाणद्.

<sup>८</sup> A चिंयो. <sup>९</sup> D जिज्ज throughout, to which B is altered from द्विज-  
<sup>१०</sup> B दः but न्दः in ex. ; AB अंतस्य for अंत्य-. <sup>११</sup> AW ढ, D originally so ;

कथ निधाके । अस्य धातोरंत्यस्य ढो भवति ॥ कठइ ॥

॥ वेष्टश्च ॥ ४० ॥

वेष्ट वेष्टने । अस्य धातोरंत्यस्य ढो<sup>२</sup> भवति ॥ वेढङ्ग<sup>३</sup> ॥ योगविभाग  
उत्तरार्थः ॥

॥ उत्समोर्लः ॥ ४१ ॥

उत्संभ्यामुन्तरस्य वेष्टरंत्यस्य लो भवति ॥ उव्वेज्जइ । संवेज्जइ ॥

॥ रुदेर्वः ॥ ४२ ॥

रुदिर् । अस्य धातोरंत्यस्य वो<sup>४</sup> भवति ॥ रुवइ ॥

॥ उदो विजः ॥ ४३ ॥

उत्पूर्वस्य विजेरंत्यस्य वकारो भवति ॥ उच्चिवइ ॥

॥ वृधेदः ॥ ४४ ॥

वृधु वर्धने । अस्य धातोरंत्यस्य ढो भवति ॥ वडङ्ग<sup>११</sup> ॥

॥ हंतेर्षः ॥ ४५ ॥

हंतेरंत्यस्य स्मो भवति ॥ हम्मइ ॥

॥ रुपादीनां दीर्घता ॥ ४६ ॥

B ठ; E ट, but all have *weather*. <sup>1</sup> AD वेष्टश्च. <sup>2</sup> Only B ढो; E om. Comm. as usual. <sup>3</sup> The MSS. वेढङ्ग (B वेठइ, E वेटइ); the doubling seems required by iii., 51, and the clause योग-. <sup>4</sup> Cf. iii. 49. <sup>5</sup> A BW ज्ञः here and in Comm.; Cf. iii., 50. <sup>6</sup> BD उवे-. <sup>7</sup> W -कारो here and in SS. 43, 44, and elsewhere. <sup>8</sup> Only W ओविजी etc. <sup>9</sup> B उच्चीवइ. <sup>10</sup> AD वृधेद्दः (A is not clear, but the *r* proves that it is not द्वः); W has ढः; B वृधे द्वः. <sup>11</sup> The MSS. as before (W वढङ्ग) Cf. iii., 51. <sup>12</sup> So MSS.; Qy. मः (?) cf. Lass., p. 245, note. <sup>13</sup> W हन हिंसागत्योः -मकारो भवति । हिम्मइ । हंति. <sup>14</sup> In W this Süt.

रुषादीनां दीर्घता भवति ॥ रुसद् । द्रुसद् । सूसद् ॥ रुच्यति ।  
तुच्यति । मुच्यति ॥

॥ <sup>१</sup> चो ब्रजनृत्योः ॥ ४७ ॥

ब्रज नृतो । अनयोरंत्यस्य चो भवति ॥ वच्चद् । एच्चद् ॥

॥ युधिबुध्योर्द्धः ॥ ४८ ॥

युध संप्रहारे । युध अवगमने । अनयोरंत्यस्य ओ भवति ॥ जुञ्ज्ञद् ।  
वुञ्ज्ञद् ॥

॥ रुधेन्द्र्मसौ ॥ ४९ ॥

रुधिर् । अंत्यस्य न्यस्तौ भवतः ॥ रुन्दद् । रुमद् ॥

॥ मृदो लः ॥ ५० ॥

मृद चालने । अस्य धातोरंत्यस्य लो भवति ॥ मलद् ॥

॥ शद्गपत्योर्डः ॥ ५१ ॥

शद्गु शातने पतु पतने । अनयोरंत्यस्य डो भवति ॥ सडद् । पडद् ॥

॥ शकादीनां द्विलं ॥ ५२ ॥

शकु शक्तौ । इत्येवमादीनां द्विलं भवति ॥ सक्कद् । लगद् ॥  
शक्रोति । लग्नति ॥

॥ स्फुटिचल्योर्वा ॥ ५३ ॥

स्फुट विकसने । चल कंपने । अनयोरंत्यस्य वा द्विलं भवति ॥ फुडद्  
फुड्डद् । चस्सद् चलद् ॥

follows S. 51 ; in Comm. BW add रुष रोषे etc. <sup>१</sup> W adds पूसद् = पुच्यति. <sup>२</sup> B throughout व्व(?) . <sup>३</sup> W इङ्गादेशो. <sup>४</sup> So ACW ; BDE read न्यस्तौ, with ex. रुसद्. <sup>५</sup> W चोदे. <sup>६</sup> W -पत्तलोर्डः; the lri is a later add. in BD, but the orig. text of AE ; the Pr. Sanj. has शदि-.  
<sup>७</sup> W adds गमद् । दुमद् = गच्छति । दूयते (cf. var. lect. S. 8) and then gives S. 58. <sup>८</sup> A फडद् ; BDEW फुटद् ; the Pr. Sanj. फुडद्

॥ प्रादेमीलः ॥ ५४ ॥

प्रादेरन्तरस्य मीलोऽन्यस्य द्विलं भवति वा ॥ पमिक्षद् । पमीलद् ॥

॥ भुजादीनां क्वातुमुन्तयेषु लोपः ॥ ५५ ॥

भुज इत्येवमादीनां क्वातुमुन्तयेषु परतोऽन्यस्य लोपो भवति ॥  
भोन्तूण् । भोन्तुं । भोन्तव्यं ॥ विदः । वेन्तूण् । वेन्तुं । वेन्तव्यं ॥ सदः ।  
रोन्तूण् । रोन्तुं । रोन्तव्यं ॥

॥ श्रुञ्जिलूधुवां णोऽन्ये ह्रस्वः ॥ ५६ ॥

श्रु अवणे । ञ दानादाने । जि जये । लूञ्ज् क्षेदने । धूञ्ज् कंपने ।  
इत्येतेषामत्ये णः प्रयोक्तव्यः । दीर्घस्य ह्रस्वो भवति ॥ सुणद् । ञणद् ।  
जिणद् । लुणद् । धुणद् ॥

॥ भावकर्मणोव्यश्च ॥ ५७ ॥

एषां भावकर्मणोरंत्ये व्यशब्दः प्रयोक्तव्यः ॥ चकाराद् एश ॥  
सुव्यद् सुणिञ्जद् । ञव्यद् ञणिञ्जद् । जिव्यद् जिणिञ्जद् । लुव्यद्  
लुणिञ्जद् । धुव्यद् धुणिञ्जद् ॥

॥ गमादीनां द्विलं वा ॥ ५८ ॥

quoting ii., 20. <sup>1</sup> So DW; AB प्रादेरन्तरस्य मीलो; E om. Comm.; only W gives an ex. besides प्र. <sup>2</sup> So D; ABE पमीक्षद्; W पमिलद् पमिक्षद् । णिमीलद् णिमीक्षद्. <sup>3</sup> W adds वेति निवृत्तं. <sup>4</sup> W भो-  
जण । भोञ्जं । भोञ्जव्यं, but न्त in the other ex.; DE have त in all  
the ex.; Cf. infra, transl. note. <sup>5</sup> W श्रुञ्जिलूधुञ्जां णो ह्रस्वश्च (sic  
placed after S. 14!). <sup>6</sup> BD -नयोः; W दाने. <sup>7</sup> W मुड् शब्दे. <sup>8</sup> W  
मुणद् = मवते. <sup>9</sup> W भावकर्मणोः as an *adhikāra* with no ex. <sup>10</sup> A  
-वश्च; D corrupt. <sup>11</sup> AB व-; but only B व in the ex. <sup>12</sup> D om. both.  
<sup>13</sup> W puts this Süt. after S. 52 with ex. गमद् रमद् यमद् गमद् रमद्

गमादीनां धातृनां दित्यं वा भवति ॥ गमद् गमिज्जद् । रमद्  
रमिज्जद् । हस्तद् हसिज्जद् ॥ गम्यते । रम्यते । हस्यते ॥

॥ लिहेर्लिज्जः ॥ ५८ ॥

लिह आस्थादने । अस्य धातोर्लिज्जो भवति भावकर्मणोः ॥ लि-  
ज्जद् ॥

॥ हकोर्हीरकीरौ ॥ ६० ॥

हत्र् हरणे । डुक्त्र् करणे । अनयोर्हीरकीरौ भवतो भावकर्म-  
णोर्धयोः ॥ हीरद् । कीरद् ॥

॥ यहेदीर्धो वा ॥ ६१ ॥

यहेद्यातोदीर्धो वा भवति । भावकर्मणोर्धयोः ॥ गाहिज्जद् ।  
गहिज्जद् ॥

॥ केन दिष्टादयः ॥ ६२ ॥

यमद् explained by गच्छति रमते यमयति ; Cf. vii., 9, where all refer  
it to the passive ; the rest om. Sans. expl. here. <sup>1</sup> So A ; DE लि-  
हेच्चः with ex. लिज्जद् ; BW have a diff. Sút. ; B (and the Pr. Sanj.)  
दुहिलिहिवहां दुज्ज्ञलिज्ज्ञवज्ज्ञाः (the ज्ञ्ञ written in B भ ; cf. Del.,  
p. 12, note ; the Pr. Sanj. -वुज्ज्ञ) with ex. दुज्ज्ञद् लिज्ज्ञद् वज्ज्ञद् ; W  
दुहिलिहिवहां दुक्त्वलिक्त्ववृक्षाः with ex. दुक्त्वद् लिक्त्वद् दुक्त्वद्. <sup>2</sup> W (and  
Pr. Sanj.) हृत्कृत्तो-<sup>3</sup> A om. <sup>4</sup> Here follows a Sút. in BW, not in  
ACDE ; B ज्ञो एज्जणवौ (B ते) वा ॥ ज्ञा अवबोधने । इत्यास्य धा-  
तोर्णज्ज एव इत्यादेशौ भवतः भावकर्मणोः । एज्जद् एवद् । पचे  
जाएज्जद् । मुणिज्जद् । ज्ञायते ; W has ज्ञानृत्योर्णज्जणद्वौ ॥ ज्ञा  
अवबोधने नृती गात्रविनामे । अनयोर्भावे एज्जणद्वौ भवतः । एज्जद्  
एट्टद् । ज्ञायते नृत्यते. <sup>5</sup> W for this Sút. यहेर्वा वेत्यः ॥ with ex.  
वेत्यद् गेएहज्जद् । शृज्जते. <sup>6</sup> So EW and D orig. ; AB दिष्ट- here

दिष्ट इत्येवमादयः क्तप्रत्ययेन सह निपात्यते ॥ डुदात्र दाने ।  
दिष्टं ॥ रुदिर् । रुषं ॥ चूसी । हित्यं ॥ दह । दृढ़ं ॥ रंजि । रञ्जं ॥

॥ खिदेर्विसूरः ॥ ६३ ॥

खिद दैन्ये । अस्य विसूरो भवति ॥ विसूरद । विरहेण विसूरद  
वाला ॥

॥ कुधेर्जूरः ॥ ६४ ॥

कुध कोपे । अस्य जूरो भवति ॥ जूरद ॥

॥ चर्चेश्वंपः ॥ ६५ ॥

चर्च अथ्ययने । अस्य धातोश्वंपो भवति ॥ चंपद ॥

॥ चर्मवैज्ञः ॥ ६६ ॥

चसी उद्देगे । अस्य धातोर्वैज्ञो भवति ॥ वैज्ञद ॥

॥ मृजेर्लभसुपौ ॥ ६७ ॥

मृजू शुद्धौ । अस्य धातोर् लुभ सुप इत्यादेशौ भवतः ॥ लुभद ।  
सुपद ॥

and in ex. <sup>१</sup> AB रुण. <sup>२</sup> MSS. चसि ; Cf. S. 66. <sup>३</sup> So BDE ; A तित्यं  
W तत्यं (in Sect. ix. W has a Sút. हित्यं ब्रोडितभीतयोः). <sup>४</sup> AE

(and prob. B) दृढ़ं ; D prob. दृढ़ं ; W दढ़ं ; Cf. Mál. M., p. 115, 2.

B adds दुह । दुहू (?) . <sup>५</sup> So BW ; A रञ्जं (?) ; D रतं ; E रञ्जं.

<sup>६</sup> W continues to add *bháve* or *karmāṇi* in the Comm. to each Sút., cf.

S. 57, var. lect. <sup>७</sup> DW om. the rest. <sup>८</sup> So BDEW (suppl. in D in

marg.) ; A and Pr. Sanj. द्वूरः ; C n.l. <sup>९</sup> BDE चपः. <sup>१०</sup> After this B

has a new Sút. तच्चेरवः with ex. रंवद । तक्षणोति ; W gives after

S. 62 तच्चेरवः ॥ तच्च तनूकरणे । अस्य धातोः कर्मणि वस्मादेशो

भवति ॥ वस्मद । तच्यते ॥ <sup>११</sup> So AD ; B पुम्- in Sút. and Comm., but

सुप- in ex. ; W reads मृजेर्जुमदुमौ. <sup>१२</sup> W जूमद बुमद = मृज्यते ; B

॥ वुड्खुप्पौ मस्जे: ॥ ६८ ॥

टुमस्जो शुद्धौ । अस्य धातोर् वुड्खुप्पौ भवतः ॥ वुड्दू । खुप्पू ॥

॥ दृशेः पुलचणिअक्षअवक्खाः ॥ ६९ ॥

दृशिर् प्रेक्षणे । अस्य पुलचणिअक्षअवक्खा भवन्ति ॥ पुलचू ।  
णिअक्षू । अवक्खू ॥

॥ शकेस्तरवत्तीराः ॥ ७० ॥

शूक् शूकौ । अस्य धातोः तर वत्तीर इत्येत आदेशा भवन्ति ॥  
तरद् । वत्तद् । तीरद् ॥

॥ शेषाणामदंतता ॥ ७१ ॥

शेषाणां लुप्तानुबंधानामदंतता भवति ॥ भमद् । चुवद् ॥

॥ इति वररुचिक्षते प्राकृतप्रकाशे धात्रादेश  
परिच्छेदोऽष्टमः ॥

gives San. मार्जति.<sup>1</sup> A वुडु- ; CDE (and Pr. Sanj.?) वुडु- ; W वुच्चशु-  
त्यो ; the Sút. deest in B ; the Sanksh. S. वुच्चरुप्पौ (Cf. Del.)<sup>2</sup> A  
CDE as in Sút. ; W वुच्चद् शुत्यद् ; B om.<sup>3</sup> W दृशेदीसपुलणिक्षणि-  
अक्षावखाः ॥ with ex. दीमद् । पुलद् । णिक्षद् । णिअक्षू । अवक्खू ॥  
दृश्यते ॥ It also adds कर्मणि in the Comm. ; cf. 63, note.<sup>4</sup> So ADE  
(the second ex. in A may be चुवद्) ; B शकेस्तरवत्तीराः ॥ with  
ex. तरद् । अवरद् । तोरद् । शक्तोति शक्यति -ते ; W has शकेस्तरा-  
वतीराः ॥ with कर्मणि in Comm. and ex. तरद् । अवद् । तीरद् ॥  
शक्यते ; BEW then add (supplied in a later hand in the marg. of D)  
एवमन्ये ऽपि । अनेन धात्रादेशप्रकरणेन अन्ये ऽपि क्रियाशब्दादेश  
बोद्धव्याः । यथा सृजेः जामद् (BW add मार्ष्टि) । पिवतेः पाडद् ।  
इत्यादि खयमूलं ॥ The Pr. Sanj. gives this as a Sút. but its Comm.  
is very corrupt.<sup>5</sup> BW for चुवद् give हसद् ; W refers both ex. to

॥ अथ नवमः परिच्छेदः ॥

॥ निपाताः ॥ १ ॥

अधिकारोऽयं । वच्यमाणा निपातसंज्ञका वेदितव्याः । संख्यात्-  
नुसारेण निपातकार्यं वक्तव्यं ॥

॥ झं दानपृच्छानिर्धारणेषु ॥ २ ॥

झं इत्ययं शब्दो दानपृच्छानिर्धारणेवर्थेषु निपातसंज्ञो भवति ॥  
दाने यथा । झं गेएह अप्पणो जीत्रं ॥ पृच्छायां । झं साझःसु सञ्चावं ॥  
निर्धारणे । झं झवसु तुष्टिक्तो ॥ झं गृहाणात्मनो जीवं । झं कथय  
साधुषु सञ्चावं । झं भव त्रृष्णीकः ॥

the passive ; BW (and Pr. Sanj.) then add a new Sút. अजादेशा  
वज्जलं ॥; W's comm. is अजिति प्रत्याहारः । धातृनामजादेशाः  
पूर्वोक्ते वज्जलं स्युः । अच्च तावत् । वुहृद वोहृद । सुहृद सोहृद । सुवृद  
सोवृद । वुक्तृद वोक्तृद । मुहृद मोहृद । पुस्त पोस्त । रुहृद रोहृद ।  
सुस्त (W स्व-) सोस्त ॥ वहति । सुखयति । स्वपिति । ऊन्ध्यते । मुन्ध्य-  
ति । पृच्छति । रोहति । अभिति ॥; B's Comm. धातृनामजादेशश्च  
(B -देश) वज्जलं । अच्चसावत् । उवृद सोवृद वट्ठृद । आदेशाः । मरृद  
सुमरृद । ओवाह अववाहै (sic) ओवाद अववाद वाज्ज । अपवाति  
वायुः; the Pr. Sanj.'s Comm. very corrupt. <sup>1</sup>BD कर्तव्यं ; in this  
book AD are chiefly followed, particularly in the ex., where B  
often differs, and W almost always ; W has several new Sútras (see  
App.) and often a different order. <sup>2</sup>W -निराकरणेषु. <sup>3</sup>So BDW ;  
AE माहसु. <sup>4</sup>Only BW give Sans. expl.; both have कथय, but only

॥ विच्च वेच्च अवधारणे ॥ ३ ॥

विच्च वेच्च इत्येताववधारणे निपातसंज्ञौ भवतः ॥ एवं विच्च । एवं वेच्च ॥ एवंमेव ॥

॥ ओ सूचनापश्चान्तापविकल्पेषु ॥ ४ ॥

ओ इत्ययं शब्दः सूचनापश्चान्तापविकल्पेषु निपातसंज्ञो भवति ॥  
ओऽचिर असि ॥ गाथासु द्रष्टव्यः ॥

॥ दरकिरकिला अनिश्चिताख्याने ॥ ५ ॥

दर किर किल इत्येते शब्दा अनिश्चिताख्याने निपातसंज्ञका भवति ॥ पेक्ख दर तेण हहो । अज्ज किर तेण ववसिओ । अच्च किल मिविणओ<sup>५</sup> ॥ प्रेचस्त्र किल तेन हतः । अद्य किल तेन व्यवसितः । अयं किल स्त्रः ॥

॥ झं कुं निश्चयवितर्कसंभावनेषु ॥ ६ ॥

झं कु । इत्येतौ निश्चयवितर्कसंभावनेषु निपातसज्जौ भवतः ॥  
झं रक्खसो । गरुच्चो कु भारो ॥ झं राक्षसः । गुरुः खलु भारः ॥

॥ एवरः केवले ॥ ७ ॥

एवर इत्ययं शब्दः केवले उर्ध्वं निपातसंज्ञो भवति ॥ एवर असं ॥

॥ आनन्तर्य एवरि ॥ ८ ॥

W साधुषु also. <sup>१</sup> Ex conject. ; A विच्च चेच्च (वेच्च in ex.) ; BDW चिच्च  
चेच्च ; E ठिच्च वेच्च ; In Hema-ch. MS. *a* has एइ चेच्च विच्च व्व अवध- ;  
but *b* च for व ; the Pr. Sanj. च्चिच्च चेच्च ; Cf. Lass., p. 189. <sup>२</sup> Only in B ;  
W has as ex. हं चिच्च । तुमं चिच्च । अहमेव त्वमेव. <sup>३</sup> So ABDE ;  
B adds ओ इयं भणिच्च । ओ एव्वमिणणहच्चलं (?) ; W, as usual,  
diff. <sup>४</sup> BW om. <sup>५</sup> So BW ; AD -ए ; only W has any Sans. expl.  
<sup>६</sup> W खु. <sup>७</sup> W विनिश्च-. <sup>८</sup> So A ; BD om. ex. <sup>९</sup> A एवरं- ; B om. ; W

एवरीत्ययं शब्द आनंतर्ये निपातसंज्ञो भवति ॥ एवरि ॥

॥ किणो प्रश्ने ॥ ८ ॥

किणो इत्ययं शब्दः प्रश्ने निपातसंज्ञो भवति ॥ किणो धुव्वसि ।  
किणो हस्सि ॥ किन्नु धूयसे । किन्नु हस्सि ॥

॥ अब्बो दुःखसूचनासंभावनेषु ॥ १० ॥

अब्बो इत्ययं शब्दो दुःखसूचनासंभावनेषु निपातसंज्ञो भवति ॥  
दुःखे । अब्बो कञ्जलरसरंजिएहिं अच्छीहिं ॥ सूचनायां । अब्बो अवरं  
विच्च ॥ संभावने । अब्बो एमिव अन्तुं ॥ अहो कञ्जलरसरंजिताभ्याम-  
चिभ्यां । अहो अपरमिव । अहो एनमिवान्तुं ॥

॥ अलाहि निवारणे ॥ ११ ॥

अलाहि इत्ययं शब्दो निवारणे निपातसंज्ञो भवति ॥ अलाहि  
कलहल्लेषे । अलाहि कलहवंधेण ॥ अलं कलहल्लशेन । अलं कल-  
हवंधेन ॥

॥ अद वन्ने संभाषणे ॥ १२ ॥

एवर सुहं तत्य रसे.<sup>१</sup> W किणो कीम किमु परिप्रश्ने and gives it after S.  
15. <sup>२</sup> B om.; D and prob. A धुव्वसि; the व्व is conject. to suit S. viii.  
57; none give Sans. expl. <sup>३</sup> DE अघो; B varies अब्बो and अब्बो;  
W has अथो दुःखसूचनाभाषणेषु, and also after S. २, अब्बो दुःख-  
<sup>४</sup> A om. <sup>५</sup> Ex conject. (cf. S. 16); ABD एमिवान्तुं (or -न्तं); E न्तुं;  
BD give the Sans. expl. as above. <sup>६</sup> W निराकरणे. <sup>७</sup> These ex.  
corrupt; A कलच्छंतसणे; B कलहल्लेतेण (the *lete* erased); D कल-  
अन्नेषे; E om.; W as above. <sup>८</sup> A किअलवंधणे; B किणोलणुवधोण  
expl. by अलाहि पूर्यतां क्रीडानुवंधेन; D कलच्छवंधेण; E om.; AD  
om. Sans.; W quite diff. <sup>९</sup> W अइच्छौ-

अद्व वले इत्येतौ शब्दौ संभाषणे निपातसंज्ञौ भवतः ॥ अद्व मूलं पसूसद्व । वले किं कलेसि अवले ॥ अपि मूलं प्रशुष्ट्यति । वले किं कल-यसि । अवले ॥

॥ एवि वैपरीत्ये ॥ १३ ॥

एवि इत्ययं शब्दो वैपरीत्ये निपातसंज्ञो भवति ॥ एवि तह पहँसद्व वाला । विपरीतं तथा प्रहसन्ति वाला ॥

॥ सूर्य कुत्सायां ॥ १४ ॥

सूर्य इत्ययं शब्दः कुत्सायां निपातसंज्ञो भवति ॥ सूर्य सिविणो ॥ धिक्सम्बन्धः ॥

॥ रे अरे हिरे संभाषणरतिकलहाचेपेषु ॥ १५ ॥

रे । अरे । हिरे । इत्येते शब्दाः संभाषणरतिकलहाचेपेषु निपातसंज्ञा भवन्ति यथासंख्य ॥ रे मा करेहि । एआओ सि अरे । दिढो सि हिरे ॥ रे मा कुरुव्व ॥ नागो ऽसि अरे । दिष्टो ऽसि हिरे ॥

॥ मिवमिवविअ इवार्थे ॥ १६ ॥

मिव मिव विअ इत्येते शब्दा इवार्थे निपातसंज्ञका भवन्ति ॥ गच्छणं

<sup>1</sup> This ex. corrupt in AD ; B as above ; W has अच्छ गमसु = अपि गच्छसि (?). <sup>2</sup> Here follows in B a new Sút. (added by a later hand in the marg. of D) not in ACE ; W gives it after S. 6 ; अब्बो (D अघो throughout) अम्भो (B अस्मो throughout) दुःखाचेपविस्मापनेषु with ex. अब्बो (B अबो) अम्भो दाणिं पडिजलं मे देव्वं । अब्बो अम्भो किं करेसि । अब्बो अम्भो पत्थरसिला माणुसी जादा ; Cf. Boehtl. Śak. p. 11, 17, note ; for *avvo*, cf. S. 10, *supra*. <sup>3</sup> AC पहसिअ, with no Sans. expl. (cf. vii., 23 ?); W diff. <sup>4</sup> W शु. <sup>5</sup> AC मिवमिवविवा ; B मिवमिअविअ ; D altered from A to B in Sút., but not in ex. ;

म्निव । गच्छेणं मिव । गच्छेणं विच्च कसेणं ॥ गगनमिव क्षणेणं ॥

[॥ अच्च आमंत्रेण ॥ १७ ॥]

अच्च इत्ययं शब्द आमंत्रेण निपात्यते ॥ अच्च महाणुहाव किं  
करेति ॥ अहो महानुभाव किं करोषि ॥

॥ शेषः संख्यात् ॥ १८ ॥

उक्तादन्यः शेषः । प्रत्ययसमासतद्वितलिंगवर्णकादिविधिः शेषः  
संख्यातदवगंतव्यः । इह ग्रंथविस्तरभयान्न दर्शितः ॥

॥ इति वररुचिक्षते प्राकृतप्रकाशे निपातसंज्ञाविधिर्नान  
नवमः परिच्छेदः ॥

E corrupt, with no ex. ; W म्निवमिच्चविच्च; Hema-ch. has मिव पिव  
विव व्व व विच्च इवार्थे वा. <sup>1</sup>A -ए for -ए in each ex. <sup>2</sup>This Sút.  
is only found in BDEW (added in the marg. of D). <sup>3</sup>So W ; the  
others om. <sup>4</sup>W -वर्णकार्यादि.

॥ अथ दशमः परिच्छेदः ॥

॥ पैशाची ॥ १ ॥

पिशाचानां भाषा पैशाची । साच लक्ष्यलक्षणाभ्यां स्फुटीक्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्याः पैशाच्याः प्रकृतिः शौरसेनी । स्थितायां शौरसेन्यां पैशाचीलक्षणं प्रवर्तयितव्यं ॥

॥ वर्गाणां हतीयचतुर्थयोरयुजोरनाद्योराद्यौ ॥ ३ ॥

वर्गाणां हतीयचतुर्थयोर्वर्णयोरयुक्तयोरनादौ वर्तमानयोः स्थाने  
आद्यौ प्रथमदितीयौ भवतः ॥ ग<sup>३</sup>कनं । मेखो । राचा । णिच्छरो ।  
वटिंसं । दस<sup>६</sup>वतनो । माथ्वो । गोपितो । केसपो । सरफसं । सलफो ॥

अयुजोरिति किं ॥ संगामो । वंघो । इत्यादि ॥ अनादाविति किं ।  
गमनं । इत्यादि ॥ गगन<sup>१०</sup> । मेघ । राजा । निर्जर<sup>११</sup> । वडिश । दशवदन<sup>१२</sup> ।  
माधव<sup>१३</sup> । गोविंद । केशव । सरभस । श्लभ । संग्राम । व्याघ्र । गमन ॥

<sup>१</sup> BDW always स- । <sup>२</sup> So DW ; B स्थितौ ; A ईप्तिता (marg. cor-  
rection).

<sup>३</sup> E has only the first two ex.

<sup>४</sup> A राचणकरो (?) ; BW राचा णिकरो ; D -णिच्छरो. <sup>५</sup> BDW वटीसं. <sup>६</sup> A दश- ; BDW add  
वतनं.

<sup>७</sup> AD here add वत्या expl. in D by वध्वा (but both are marked  
in D as spuri.) ; B has वतो with no Sans. ; W om. <sup>८</sup> A -फा. <sup>९</sup> So DW  
and A orig. (altered to द-) ; B corrupt. <sup>१०</sup> Only BDW give Sans.

<sup>११</sup> Ex conject. (as an ex. of इन्द्र seems intended, although properly it  
should not be a conjunct) ; BD निर्जर ; W निगड. <sup>१२</sup> BDW add वदन.

<sup>१३</sup> D adds वध्वा ; Cf. note 7.

॥ इवस्य पिवः ॥ ४ ॥

इवशब्दस्य स्थाने पिव इत्ययमादेशो भवति ॥ कमलं पिव मुखं ॥<sup>१</sup>

॥ एषो नः ॥ ५ ॥

एकारस्य स्थाने नकार इत्ययमादेशो भवति ॥ तलुनी । तरुणो ॥<sup>२</sup>

॥ षट्स्य मटः ॥ ६ ॥

षट् इत्यस्य स्थाने सट् इत्ययमादेशो भवति ॥ कसटं मम वट्टद् ॥  
कष्टं मम वर्तते ॥

॥ स्त्रस्य मनः ॥ ७ ॥

स्त्र इत्यस्य स्थाने मन इत्ययमादेशो भवति ॥ सनानं । मनेहो ॥<sup>३</sup>

॥ र्यस्य रिच्चः ॥ ८ ॥

र्य इत्यस्य स्थाने रिच्च इत्ययमादेशो भवति ॥ भारिच्चा<sup>५</sup> ॥ भार्या<sup>९</sup> ॥<sup>४</sup>

॥ जस्य च्चः ॥ ९ ॥

ज्ञ इत्यस्य स्थाने ज्ञ इत्ययमादेशो भवति ॥ विज्ञातो । सञ्च्चो<sup>११</sup> ॥

विज्ञात । सर्वज्ञ ॥

॥ कन्यायां न्यस्य ॥ १० ॥

कन्याशब्दे न्यस्य स्थाने च्च<sup>१२</sup> इत्ययमादेशो भवति ॥ कच्चा ॥

॥ च्च<sup>१३</sup> च्च<sup>१४</sup> ॥ ११ ॥

ज्ञशब्दस्य शौरसेनीसाधितस्य च इत्ययमादेशो भवति ॥

<sup>१</sup> So MSS. <sup>२</sup> ADW -हं (but A orig. खं like B); cf. Lass. p. 443.

<sup>३</sup> Only W gives Sans. <sup>४</sup> A वद्दि; W वट्टदि; only W gives Sans.

<sup>५</sup> B मननी. <sup>६</sup> Only in A. <sup>७</sup> W रिच्चा; B रीच्चः in Sút., but रिच्च in Comm.

<sup>८</sup> So W; AD भरिच्चा; B भरीच्चा. <sup>९</sup> Only in W. <sup>१०</sup> B च्चः

in Sút. and ex. <sup>११</sup> B om.; only W gives Sans. <sup>१२</sup> B च्च. <sup>१३</sup> D च्च

(and perhaps A). <sup>१४</sup> B व्व (?) ; W व्वः.

क<sup>१</sup>च्चं ॥ कार्यं ॥

॥ राज्ञो राचि टाडमिडस्डिषु<sup>२</sup> वा ॥ १२ ॥

राजनशब्दस्य टा डमि डम् डिं इत्येतेषु परतो राचि इत्ययमा-  
देशो वा भवति ॥ राचिना रञ्जा । राचिनो रञ्जो । राचिनि रञ्जि ॥  
एतेव्विति किं ॥ राचा । राचानं । रञ्जो ॥

॥ क्वात्मनं<sup>३</sup> ॥ १३ ॥

क्वाप्रत्ययस्य स्थाने दृनं इत्ययमादेशो भवति ॥ दादृनं । कादृनं ।  
घेत्तूनं<sup>४</sup> ॥

॥ हृदयस्य हितञ्चकं<sup>५</sup> ॥ १४ ॥

हृदयशब्दस्य हितञ्चकं निपात्यते ॥ हितञ्चकं हरमि मे तलुनि ॥

॥ इति वरहचिक्तते प्राकृतप्रकाशे पैशाचिको नाम  
दशमः परिच्छेदः ॥

<sup>१</sup> BW कच्चं (B n.l.)   <sup>२</sup> BD om.   <sup>३</sup> B -डिसुषु वा ; W डिसुषु वा ;  
the षु in A corrected to सु in marg.   <sup>४</sup> B om. डिं ; W adds सु.   <sup>५</sup> AW  
om.   <sup>६</sup> So D except राज्ञा -ञ्जो -ञ्जि ; A राचिना रञ्जा । राचिनि  
रञ्जि ; B राचिना राज्ञा राचीनो राज्ञी राज्ञसु (*sic*) ; W टा  
राचिना रञ्जा । डमि डम् । राचीदो राचीनो । डिसु राचि-  
मि राचिसु.   <sup>७</sup> A रञ्जो (added in marg.) ; B इञ्जो (*sic*) ; W रञ्जे ;  
D om.   <sup>८</sup> B क्वा त्तूनं.   <sup>९</sup> B त्तून ; W दृन.   <sup>१०</sup> The only ex. in BDEW  
is घेत्तून ; BD (not in AE) then add सुनाहि सुना टाठीति किं (B  
ठीति किं) सुनचि सिट इति किं चनतु (?) ; W has a new Sút. लोटि  
सिपोराहि वा ॥ धातोर्लोटि परतः सिप आहि इत्यादेशो भवति ।  
सुनाहि सुना । लोटीति किं । सुनमि । सिप इति किं सुनन्तु । शृणुहि  
शृणु शृणोषि शृणोतु ।.   <sup>११</sup> A -यकं throughout.

॥ अत्यैकादशः परिच्छेदः ॥

॥ मागधी ॥ १ ॥

मागधानां भाषा मागधी । लक्ष्यलक्षणाभ्यां स्फुटी क्रियते ॥

॥ प्रकृतिः शौरसेनो ॥ २ ॥

अस्या मागधाः प्रकृतिः शौरसेनोति वेदितव्यं ॥

॥ षष्ठीः शः ॥ ३ ॥

षकारसकारयोः स्थाने शो भवति ॥ माशे । विलाशे ॥ माषः ।

विलासः ॥

॥ जो यः ॥ ४ ॥

जकारस्य यकारो भवति ॥ याच्चदे ॥ जायते ॥

॥ चवर्गस्य स्थृष्टता तथोच्चारणः ॥ ५ ॥

चवर्गो यथा स्थृष्टस्थोच्चारणो भवति ॥ पलिचए<sup>६</sup> । गहिदक्षले ।

वियले<sup>७</sup> । णिङ्गले<sup>८</sup> ॥ परिचयः । गृहीतक्षलः । विजलः । निर्जरः ॥

॥ हृदयस्य हृडकः ॥ ६ ॥

<sup>१</sup> B मग- ; only BW have a Comm. to SS. 1, 2 ; E gives only the Sútras throughout. <sup>२</sup> ABW -शो in both ex.; cf. S. 10.

<sup>३</sup> A याच्चदे, and adds याच्चा = जाया. <sup>४</sup> BD चवर्गस्थृष्टता; Lassen (p. 397) conj. *aspashṭatā*; the Sanksh. S. has *manāguchcharyāh*. <sup>५</sup> So MSS.; A altered to -णं ; E om. Sút. <sup>६</sup> A अओ for ए in all the ex. <sup>७</sup> A विजए.

<sup>८</sup> BW द्वाह. <sup>९</sup> Only BW give Sans.; Lassen proposes परित्यज्यः (p.

हृदयस्य स्थाने हड्डको भवति ॥ हड्डके आलले मंम ॥ हृदये आ-  
दरो मंम ॥

॥ र्यज्जयोर्यः ॥ ७ ॥

र्यकारर्जकारयोः स्थाने यो भवति ॥ कथ्ये ॥ दुष्यणे ॥ कार्ये ॥  
दुर्जनः ॥

॥ चस्य स्तः ॥ ८ ॥

चस्य स्थाने स्तकारो भवति ॥ लस्कशे । दस्के ॥ राच्चसः । दचः ॥

॥ अस्मदः सौ हके हगे अहके ॥ ९ ॥

अस्मदः स्थाने सौ परतो हके हगे अहके इत्येत आदेशा भवंति ॥  
हके हगे अहके भणामि ॥ अहं भणामि ॥

॥ अत इदेतौ लुक्च ॥ १० ॥

सावित्यनुवर्तते । अकारांताच्छब्दासौ परत इकारैकारौ भवतः ।  
पचे लोपञ्च ॥ एशि<sup>११</sup> लाच्चा । एशे पुलिशे । एश पुलिश ॥ एष राजा ।  
एष पुरुषः ॥

॥ कांतादञ्च ॥ ११ ॥

397). <sup>१</sup> A आलझे. <sup>२</sup> A adds हड्डकं मंतेमि. <sup>३</sup> AD om. Sans.; BW add हृदयमाललं (B -मालं) आसमंताल्लिश्चिति वा (?). <sup>४</sup> D -र्यः; B -र्जः; but both य्य in Comm. <sup>५</sup> A o for e; W कथ्यं; B कथ्यां दुज्जणे; ABW give Sans. <sup>६</sup> MSS. -से. <sup>७</sup> From BW. <sup>८</sup> BDEW (and the Sanksh. S. in Lass., p. 393) om. अहके; cf. Sak., Williams' ed. p. 217; Boehtl. p. 242. <sup>९</sup> BDW इत्येतौ स्तः. <sup>१०</sup> W वा for च. <sup>११</sup> These ex. are from W; B has अशि लाच्चा । ए पुलीसो पुश पुलिशा; AD हस्ते सपदि । एसे आसा (D एशि सभा) एसे पुलिमे (D एशि पुलिशे) एश पुतिसा (D एशे पुलिशे) एश रभा (एशे सभा); only W gives Sans.

क्रप्रत्ययांताच्छब्दात्सौ परत उकारंश्च भवति ॥ चकाराद् इदेतौ  
लुक्च ॥ हशिदु । हशिदि । हशिदे । हशिदं ॥ हसितः ॥

॥ उभा हा वा दीर्घलंच ॥ १२ ॥

उसः षष्ठ्येकवचनस्य स्याने हकारादेशो वा भवति । तत्संयोगेच  
दीर्घलं ॥ पुलिश्चाह धणे । पुलिशश धणे ॥ पुरुषस्य धनं ॥

॥ अदीर्घः मंबुद्धौ ॥ १३ ॥

अदंतादित्येव । अदंताच्छब्दादकारो दीर्घो भवति मंबुद्धौ ॥  
पुलिशा आगृ । माणुशा आगृ ॥ संबुद्धाविति किं । वम्बणश्च धणे ॥  
त्राह्मणस्य धनं ॥

॥ चिट्ठस्य चिष्ठः ॥ १४ ॥

चिट्ठस्य स्याने चिष्ठ इत्यमादेशो भवति ॥ पुलिशे चिष्ठदि<sup>१०</sup> ॥ पुरु-  
षस्तिष्ठति<sup>११</sup> ॥

॥ कृञ्मृड़गमां कस्य उः ॥ १५ ॥

डुक्त्रकरणे । मृड़प्राणत्यागे । गम्भू गतौ । एतेषां क्रप्रत्ययस्य  
स्याने उकारो भवति ॥ कडे । मडे । गडे ॥ १२ कृतः । मृतः । गतः ॥

<sup>१</sup> W -रः स्यात्. <sup>२</sup> AD हसिदा: (AD स for श throughout); B's ex. are हशिदु हसि हसिद; W as in text. <sup>३</sup> All but W confuse स and श. <sup>४</sup> W -षाणं (!) <sup>५</sup> E ममृद्धौ (?). <sup>६</sup> Lassen (p. 397) prefers ऋ to च्छ; the MSS. have ऋ, but they cannot be relied on. <sup>७</sup> ABD वंभणत्स (altered in A to मणुम-); W वह्मणस्य (cf. var. lect., vi. 64).

<sup>८</sup> BE -ष्टः; D -ष्टः; A च्छिष्ठः; W विट्ठः. <sup>९</sup> D -ष्ट; B विष्ट (sic); A च्छिष्ठ. <sup>१०</sup> A च्छिष्ठ-; B n.l.; D च्छिष्ठदि; W विट्ठदि; A adds मणुष्पे (sic) च्छिष्ठदि । इत्यादि. <sup>११</sup> Only in W. <sup>१२</sup> BW मृत्र. <sup>१३</sup> BDW गम्भू मृत्पू.

<sup>१४</sup> BW add a Süt. इदानीमो दाणिं ॥ इदानीमित्यस्य स्याने दाणिं

॥ क्वो दाणिः ॥ १६ ॥

क्वाप्रत्ययस्य स्थाने दाणि<sup>१</sup> इत्ययमादेशो भवति ॥ शंहिदाणि गडे ।  
करिदाणि<sup>३</sup> आच्चडे ॥ सोद्वा<sup>४</sup> गतः । क्वलागतः ॥

॥ पृष्ठगालस्य शिंच्चालाशिंच्चालेशिंच्चालकाः ॥ १७ ॥

पृष्ठगालशब्दस्य स्थाने शिंच्चालादय आदेशा भवन्ति ॥ शिंच्चाला  
आच्चक्षदि । शिंच्चाले आच्चक्षदि । शिंच्चालके<sup>७</sup> आच्चक्षदि ॥ पृष्ठगाल  
आगच्छति ॥

॥ दृति वररुचिकृते प्राकृतप्रकाशे मागध्याख्य  
एकादशः परिच्छेदः ॥

इत्यादेशो भवति । दाणिं कडं (B -डां); Hema-ch. gives this Sút.  
in his Saurasení chapter. <sup>१</sup> BDW -णि॒र्. <sup>२</sup> MSS. म॒-. <sup>३</sup> Only in A.  
<sup>४</sup> So BDW. <sup>५</sup> B अ॒ for आ॑ in Sút. throughout, but not in ex.; A  
शिंच्चाला orig. <sup>६</sup> AB शिंच्च-॑. <sup>७</sup> A -क.

॥ अथ द्वादशः परिच्छेदः ॥

॥<sup>१</sup> शौरसेनी ॥ १ ॥

॥ प्रकृतिः मंस्तुतं<sup>२</sup> ॥ २ ॥

॥ अनादावयुजोस् तथयोर्दधौ ॥ ३ ॥

॥ व्यापृते<sup>४</sup> उः ॥ ४ ॥

॥ पुच्रे<sup>५</sup> ऽपि क्वचित् ॥ ५ ॥

॥ इ गृध्रसमेषु ॥ ६ ॥

॥ त्रह्णात्त्विज्ञयज्ञकन्यकानां एषज्ञन्यानां च्छ्रो वा ॥ ७ ॥

॥ सर्वज्ञेऽङ्गितज्ञयोर्णः ॥ ८ ॥

<sup>१</sup> BDW स- ; Book xii. has no Comm. in ABCDE ; W gives a Comm. but full of gross errors, and of no authority ; Cf. Lass. App. pp. 49—58, with the Sanksh. S. quoted there : several Sút. are very corrupt. <sup>२</sup> B -ते. <sup>३</sup> MSS. -युजः (D orig. -जो) ; BE add अधिकारो इयं (added in marg. of D) and then give तथयो- as a new Sút. ; W also divides them, अनादावयुजः ॥ अनादौ वर्तमाना वर्णाः सर्व अस-युक्ताः प्रयोक्तव्याः । कसणो पण्यं । कृष्णः पण्यं ; then तथयोर्दधौ-<sup>४</sup> B -दृते ; W -पृतेर्डः- <sup>५</sup> So EW ; A पुच्रौ ; BD पुच्रो ऽपि. <sup>६</sup> BE -मारेषु. <sup>७</sup> BW om. यज्ञ. <sup>८</sup> So BW ; D n.l. ; A न्यज्ञवां. <sup>९</sup> A यो ; BW च्छ्रो ; C भ्रो ; D च्छ्रो ; E च्छ्रो ; Cf. Lass. App., p. 53. <sup>१०</sup> A -इति गि-लयोर्णः ; B -इति गयोर्णः ; D -इति गियोर्णः ; W -इति तज्ञयोर्णः ; only E -इङ्गितज्ञयोर्णः ; Cf. iii., 5.

॥ त्वं इच्चः ॥ ८ ॥

॥ कृगमोर्दुच्चः ॥ १० ॥

॥ एिञ्जश्शसोर्वा क्लीवे<sup>१</sup> स्वरदीर्घश्च ॥ ११ ॥

॥ भो भुवस्ति॑डिं ॥ १२ ॥

॥ न स्वटि ॥ १३ ॥

॥ ददातेद्देऽ । ददस्य स्वटि ॥ १४ ॥

॥ डुक्त्रः करः ॥ १५ ॥

॥ स्वश्चिङ्गः ॥ १६ ॥

॥ स्वरतेः सुमरः ॥ १७ ॥

॥ दृश्यः पेक्ष्यः ॥ १८ ॥

॥ अस्तेरच्छः ॥ १९ ॥

॥ तिपात्ति॑ ॥ २० ॥

<sup>१</sup> ABEW क्ला ; W इच्च. <sup>२</sup> W दुच्च ; AD डुच्चः (?) ; B ऊ-. <sup>३</sup> W एिञ्ज  
for एिर्, with ex. कमलालिङ्गं = कमलानि etc. ! <sup>४</sup> A ल्कावे ; Cf.  
Lass. p. 54. <sup>५</sup> W तडिः ; E om. S. 12—31. <sup>६</sup> Lassen's conject. ; AC  
ददाते हो । ददस्य स्वटि ; B तदस्ये दे । ददस्य स्वटि ; D ददातेद्देः ।  
ददम दत्यस्य स्वटि ; W has two Sút. तदस्ये दे । तच्छब्दस्य तेदे आदे-  
शो भवति । तेदो गदो । तेदं पुच्छ । तेदेण किदं and then ददातेद्देः  
दस्य स्वटि । दाधातोः दकारस्य स्वटि परतो दे आदेशो भवति ।  
देस्तदि etc. <sup>७</sup> A -ष्टः ; B -ठः ; CW -ठृः ; D -डः. <sup>८</sup> A स्तृ-. <sup>९</sup> A n.l.  
<sup>१०</sup> BW (and A ?) अस्तेरकः ; C अस्तेर्युः ; D अस्तेरकः (?). <sup>११</sup> Ex con-  
ject. ; ADC सिपा चैः ; B मिपा चैः ; W मिपि यः ॥ मिपि परतः  
अस्तधातोः य आदेशो भवति । यमि ; Hema-ch. and the Sanksh. S.

॥ भविष्यति मिपा स्मं वा स्वरदीर्घलंच ॥ २१ ॥  
 ॥ स्त्रियामित्यी<sup>१</sup> ॥ २२ ॥  
 ॥ एवस्य जेव<sup>३</sup> ॥ २३ ॥  
 ॥ इवस्य विच्च ॥ २४ ॥  
 ॥ अस्मदो जसा वच्चन्च ॥ २५ ॥  
 ॥ सर्वनाम्नां डे सिल्वा ॥ २६ ॥  
 ॥ धातोर्भावकर्त्तर्कर्मसु परम्मैपदं ॥ २७ ॥  
 ॥ अनंत्य एच्च ॥ २८ ॥  
 ॥ मिपो लोटिच्च ॥ २९ ॥

give no help. <sup>1</sup> Ex conject. (*cf.* Lass App. p. 56); AC भवतिष्य (the त in A altered to स in a later hand; C has स) मिपाति (ति only added in marg. A) संवा- ; D भुवः सिष्पति मियासवा (the रा partially erased); B भुवः सिप् मिप् आसाता; W भुवः सिप् तिप् मिप् आसां वा- with ex. भवासि -दि -मि -धःः <sup>2</sup> A -त्यि. <sup>3</sup> AC मेव (A orig. न्येव?); B जेव्व; DW ज्वेव्व. <sup>4</sup> Corrupt; AC डे सिल्वा; D -त्वा; B डे सिल्वा; W reads Sút. सर्वनाम्नां डे: ॥ सर्वनामशब्दानां चतुर्थे- कवचनस्य वच्च इत्यादेशो भवति ॥ सव्ववच्चं कवचं महवचं तुहवचं ॥ सर्वस्मै etc.; Lassen, p. 57, proposes डे: त्सित्यौ or स्त्रिहित्याः. <sup>5</sup> W absurdly adds मिल्वोः before धातो- (W धात्वो-) from S. 26, and restricts this Sút. to षित्र् and लुत्र्. <sup>6</sup> ACD अनंत्य एच्च; B अनंस एव (?); W अनंत्ये एव ॥ मिल्वोर्धात्वोर्भावादिषु विहितं यत्परम्मैपदं तद् अनंत्यवर्ण एव भवति; Qy. अदंत्य एच्च (?) *cf.* Lass. App. p. 57. <sup>7</sup> A निपो लेदि च; BCDW मिपो लोटि च (D orig. ले-); W's Comm. is लोटि परतो इन्ये मिप एव भवति । अहं करवामि अहं

॥ आश्वर्यस्याच्छरित्रं ॥ ३० ॥

॥ प्रकृत्या दोलादंडदशनेषु ॥ ३१ ॥

॥ शेषं माहाराष्ट्रीवत् ॥ ३२ ॥

॥ दृति वरहचिक्ते प्राकृतप्रकाशे मनोरमायां वृत्तौ

भामहविरचितायां श्रौरसेनीलक्षणं नाम

द्वादशः परिच्छेदः

समाप्तः ॥

गच्छामि । अहं करवाणि गच्छानि. <sup>१</sup> A -रीत्रं. <sup>२</sup> Lassen's conject. p. 58 (*cf.* ii., 35); ABCD प्रकृतो W प्राकृतो and in Comm. -प्राकृतः: शब्दः प्रयोक्तव्यः: <sup>३</sup> So W; ACD दोदण्डदशनेषु (A has a mark of omission over दो); B दोलादंडदशनेषु. <sup>४</sup> W म-

For Hema-chandra's Sútras on the Sauraseni dialect, see App. C.

## APPENDIX A.

[The MS. W contains many Sútras, which are not found in any other; some seem to be taken from Hema-chandra or the Prákrita Sanjívání, but others it is not easy to trace to their source. Those which have already been given in the notes (as in p. 15, note 4, etc.) will not be repeated here. None of those which follow can have any claim to be considered as Vararuchi's, and many indeed at once betray a spurious origin.]

॥ स्मरस्मेरयोर्मञ्चे<sup>१</sup> ॥ अनयोर्मञ्च लोपः स्यात् ॥ सरो मेरो । चकाराद् घस्मरादौ लोपः । घसरो इत्यादि ॥ १ ॥

॥ धग्धयोष्टः ॥ ध ग्ध इत्येतयोः स्याने ठकारादेशः स्यात् ॥ वट्टद्विअट्टो । वर्धते विदग्ध । इत्यादि ॥ २ ॥

॥ संयोगपूर्वो ह्रस्खः ॥ सर्वत्र संयोगपूर्वो ह्रस्खो भवति ॥ किञ्चि । एिकंतो । एत्यि ॥ कीर्त्ति । निष्क्रान्त । नास्ति इत्यादि ॥ ३ ॥

॥ दीर्घादिषु वा ॥ दीर्घादिषु शब्देष्वादौ ह्रस्खो वा स्यात् ॥ दिग्खो दीहो । वहो वाहो ॥ दीर्घ वाह्य इत्यादि ॥ ४ ॥

॥ इत्र ल्यपञ्चे<sup>२</sup> ॥ ल्यप् प्रत्ययस्य इत्र आदेशः स्यात् चकारात् क्वा-प्रत्ययस्यापि ॥ विहसित्र पठित्र । सुमरित्र करित्र ॥ ५ ॥

॥ क्लो ऽपि दुअ ॥ क्लाप्रत्ययस्यापि दुअ आदेशो भवति ॥ गदुअ कदुअ ॥ ६ ॥

<sup>1</sup> This is added after iii. 6. <sup>2</sup> After iii. 9. <sup>3</sup> Here and often elsewhere W has a double aspirate, which I have corrected. <sup>4</sup> This and the next, after iv. 1. <sup>5</sup> Cf. iii. 58. <sup>6</sup> This and the next, after iv. 23; both belong to Sect. xii.

॥ भवद्वगवतोरालं ॥ भवद्वगवच्छब्दयोरालं विधीयते ॥ भवा भत्र-  
वा कुण्ड । संबोधने । हे भवं हे भत्रवं ॥ ७ ॥

॥ जश्शष्टां दा ॥ एषां दा स्यात् ॥ भवदा ॥ भवतः । भवतः ।  
भवता ॥ ८ ॥

॥ उन्सृङ्गस्थोर्दौ ॥ भवद्वो भवदो । एवं भगवत् ॥ ९ ॥

॥ एवं सर्वेष्वताधिकारादेशेषु<sup>३</sup> ॥ अकारादीनां परे अताधिकारा-  
देशा भवन्ति ॥ अगिस्सु वाउस्सु । अगीदो वाजदो । अगिमि वा-  
उम्मि ॥ १० ॥

॥ तत्समासे येषु न विकारः ॥ उक्तलक्षणवशाद्येषु येषु विकारो  
न दृश्यते ते ते शब्दाः प्राकृतसमा बोद्धव्याः । यथा पुरंदर इत्या-  
दि ॥ ११ ॥

॥ ल्यप्कारे हीअ॑ ॥ भृते काले ल्यप्रत्ययस्य हीअ॒ इत्यादेशो  
भवति ॥ होहीअ॒ । पठहीअ॒ । हसहीअ॒ ॥ भृय । पाठ्य । हस्य ॥ १२ ॥

॥ हेहिमः ॥ हि तापे । अस्य धातोर्हिमादेशो भवति । हिमद् ॥ १३ ॥

॥ जयतेर्वा<sup>४</sup> ॥ जिइत्यस्य वा एकारो भवति । जिणद् जिअद् ॥ १४ ॥

॥ नोपसर्गस्य<sup>५</sup> ॥ स्मृ इत्येतस्य सोपसर्गस्य भरसुमरौ न स्यातां ॥ वि-  
स्सरद् । पस्सरद् । अणुस्सरद् । अहिस्सरद् ॥ १५ ॥

॥ खिदेर्जूर्विस्सरौ ॥ खिद दैन्ये । अस्य जूरविस्सरौ भवतः ॥  
जूरद् विस्सरद् ॥ १६ ॥

<sup>1</sup> This and the two next follow v. 44. <sup>2</sup> After vi. 60. <sup>3</sup> The last Sútra in Book vi.; a long list of ex. is omitted. <sup>4</sup> After vii. 24 [cf. note to vii. 23]; this Sútra seems unaccountable. <sup>5</sup> After viii. 6. <sup>6</sup> This Sútra comes after W's version of viii. 56 (hence the *na-kára*) which in W follows viii. 14; [cf. Var. Lect.] <sup>7</sup> This Sútra follows and restricts viii. 18; the *m* being elided by iii. 2.

<sup>8</sup> This and the five next Sútras follow viii. 37; W also has *visíura* in viii. 63, which proves this to be an interpolation.

॥ राजेरेहः ॥ राजृ दीप्तौ । अस्य धातोरेहादेशो भवति ।  
रेहद् ॥ १७ ॥

॥ इषेर्महः ॥ इष इच्छायां । अस्य धातोर्महादेशो भवति ।  
महद् ॥ १८ ॥

॥ व्यधेर्विभः ॥ व्यध ताडने । अस्य धातोर्विभादेशो भवति । वि-  
भद् ॥ १९ ॥

॥ अदेश्वरखः ॥ अद भक्षणे । अस्य धातोश्वरखादेशो भवति ।  
चरस्वद् ॥ २० ॥

॥ दाधाणोडीडामेलं कर्तरि ॥ एषां<sup>५</sup> कर्तरि एलं स्थात् ॥ देद धेद  
ऐद उड्डेद । ददाति दधाति नयति उड्डीयते ॥ २१ ॥

॥ कथेर्हः<sup>६</sup> ॥ कथ वाक्यप्रबंधे । अस्य धातोस्यकारस्य हकारो भवति ।  
कहद् ॥ २२ ॥

॥ कष्टेष्टः ॥ कष्ट विपाके । अस्य धातोरंत्यस्य टलं भवात । कटद् ।  
कष्टयति ॥ २३ ॥

॥ वच्चवदोर्य<sup>७</sup> ॥ एतयोरंत्यस्य दिलं वा स्थात् । चकारादोलंच ॥  
वोच्चद् वोच्चद् । वोच्चद् वोलद् ॥ वक्ति वदति । वदो दो ल इति  
ललं ॥ २४ ॥

॥ विकरणानामनियमः<sup>८</sup> ॥ विकरणानां शब्दानामनियमो भवति ॥  
होच्चद् । झविच्चद् । हणिच्चद् । हम्मद् । वेत्यद् । धत्यद् । कीरद् ॥  
भृयते ह्ययते हन्यते गृह्यते क्रियते इत्यादि ॥ २५ ॥

<sup>१</sup> Cod. *ri-*. <sup>२</sup> Cod. *mahai*. <sup>३</sup> Cod. *vibhhai*, whence Delius conject. *vijjha*.

<sup>४</sup> Sie Cod.; the *skh* may be an error for *kkhh*. <sup>५</sup> I omit the recapitulation of the roots. <sup>६</sup> This and the next, after viii. 38. <sup>७</sup> After viii. 53; the Commentary's *chakāra* is wrong, as there is no Sūt. for *otwam*. <sup>८</sup> Cf. ii. 12 (?).

<sup>९</sup> After viii. 71, before *ajāñesā bahulam*; cf. Var. Lect., p. 81.

॥ उपमायां विअब्बौ ॥ २६ ॥  
 ॥ इतिशब्दस्य पदांते त्ति ॥ २७ ॥  
 ॥ उ चेपविस्मयसूचनासु ॥ २८ ॥  
 ॥ मनागर्थे मणं २९ ॥  
 ॥ हे भो आमंडणे ॥ ३० ॥  
 ॥ आम् स्वीकृतौ ॥ ३१ ॥  
 ॥ इटिशब्दे इत्ति ॥ ३२ ॥  
 ॥ दाहिणो इच्छिणे वा ॥ ३३ ॥  
 ॥ अग्निर्थे विपी पदांते ॥ ३४ ॥  
 ॥ तंस तिर्यगर्थे ॥ ३५ ॥  
 ॥ श्वैः सणिञ्च ॥ ३६ ॥  
 ॥ हित्यं ब्रीडितभीतयोः ॥ ३७ ॥  
 ॥ झञ्चपराझञ्चावभिमुखपराज्ञुखयोः ॥ ३८ ॥  
 ॥ वाहिरं वहिः ॥ ३९ ॥  
 ॥ उण पुनः ॥ ४० ॥  
 ॥ अंतो अंतरर्थे ॥ ४१ ॥

<sup>1</sup> This and the next after ix. 3; I omit the Comm. and ex. as being needless in Sútras on *nipátáh*. <sup>2</sup> Cf. i. 14. <sup>3</sup> This and the next, after ix. 8.

<sup>4</sup> After ix. 13. <sup>5</sup> This and the remaining Sútras are inserted after ix. 15 (being immediately preceded by the Var. Lect., of Sút. 9, *q.v.* in notes). <sup>6</sup> With Comm. *dakshinásabde dáhiṇo nipátyate vikalpenu*; *dáhiṇo pavano*. <sup>7</sup> For this, cf. viii. 62, note; the ex. given is *hittham datthuna ráam = bhításmi drishṭwá rájánam*. <sup>8</sup> The Pr. Sanj. and Hema-ch. both allow *hutta* to be used in the sense of *abhimukha*; cf. Appendix B.; W's ex is *huttam gaam*.

## APPENDIX B.

ON PAGE 35 (IV. 25, COMM.).

The passage enclosed in brackets is only found in AC and stands in A as follows :—

क्षिदा मतुपोन्नस्य<sup>१</sup> मंतो (altered in a later hand to -तो) ता  
दृश्यते क्षवित् । हणुमंतो । इस्तालावपरे प्रायः शैषिकेषु प्रयुज्यते ।  
पुरोभवं पुरिङ्गं । आत्मीयं अणुङ्गं । परिमाणे किमादिभ्यो भवंति  
एवैद्वादयः । एहो । किन्तिच्च । एत्तिच्च । जेत्तिच्च । जेहवं । तेत्तीच्च  
तेदहं क्षये साङ्गः । तमित्यन्ये देशी शब्दः स दृश्यते साताङ्गन्तं । सह-  
सुन्तं । जातौ वा स्वार्थिकः कः । जातौ स्वार्थे ककारः प्रयोक्तव्यः ।

<sup>१</sup> C -न्यस्य मंतो ता. <sup>२</sup> C सालु. <sup>३</sup> C जीतौ but जा- in next line :  
C has no other Var. Lect. worthy of notice.

The division of the passage into Sútras (proposed by Prof. Lassen, cf. Inst., p. 93) is open to several objections : 1. The silence of the MSS. BDEW ; there being no instance of a Sútra, much less of several Sútras, being found in AC alone, although the other MSS. contain Sútras not found in AC. 2. The two MSS. themselves do not seem to give them as Sútras, as in every instance, if we separate off a part as the Sút., the Comm. is thereby rendered incomplete. 3. The passage needs hardly any alteration to run at once into verse, with the examples interposed between each line ; with the exception of the last two lines, of which more presently.

As printed in the text, I conceive the passage to be quoted by the Scholiast at the end of the Comm. on Sút. 25, for it should be borne in mind that the first three verses still refer to the affix *matup*, which is the subject of that Sút., and the fourth seems only added because other Gram-

marians (*ityanye*), had introduced a pronominal affix, which the author of the verse maintains to be merely a provincialism.

The Prák. Sanj. in the course of its corrupt Comm. on Sút. 25, gives *appullam* and *purillam* (explaining the former by *átmiyam*, and the latter by *purobhavam pauryastym*) and then adds *Bhavettám* (sie) *matupo* 'nyasya ákárastu tathá *kwachit*; *hanumá*, *hanumanto*; *sankhyáydh kritwaso huttam ábhimukhye* 'pi \* *driśyate*; *panchahuttam*, *panchakritwas*; *chhahuttam shat-kritwas*; *saahuttam śatakritwas*; *pihattam*, *priyábhimukham*; *ishtau* *kimyat-tadetadhyah* *parimáne ttiahaū* (*ttiaddahau?*); *kettiam*, *keddaham*, *kim pari-mánam asya kiyat*; *jettiam jedduham*, *yávat*, etc. These do not appear to be given as new Sútras, but follow in the course of the Comm. After these comes a new Sútra, “*Swárthe ko vá*; *asminarthe prátipadikát kapratyayo bhavati vá*; *bhamarao*, *bhramara*, *pakshe bhamaro*;” with other similar ex.

Hema-chandra in a corresponding passage has the following Sútras, which may have occasioned the introduction of the lines in Bhámaha at all.

॥ यज्ञदेतदोऽतोरित्तित्र एतलुक् च ॥ एभः परस्य डावादेरतः परिमाणार्थस्य इत्तित्र इत्यादेशो भवति । एतदो लुक् च । यावत् जित्तित्रं । तावत् तित्तित्रं । एतावत् इत्तित्रं ।

॥ इदंकिमश्च डेत्तित्रडित्तिलडेह्वाः ॥ इदंकिंभ्यां यज्ञदेतद-भ्यश्च परस्यातोर्डावतोर्वा (*sic*) डित एत्तित्र इत्तिल एह्व इत्यादेशा भवन्ति । एतलुक् च । इयत् एत्तित्रं एत्तिलं एह्व हं । कियत् । केत्तित्रं कित्तिलं केह्व हं etc.

॥ छत्रसो झज्ञं ॥ with ex. स अङ्गज्ञं स हस्तु झज्ञं । कथं प्रियाभिमुखं पित्रज्ञं । अभिमुखार्थेन झज्ञशब्देन भविष्यति ।

॥ आत्मिक्षोऽसालवंतमंतेत्तेरमणा मतोः ॥

One ex. of *manta* is *hanumanto*, of *itta* (*sic*) *mánaitto*, of *ira*, *gavviro*, of *manā*, *dhanamano*; then comes *kechin-mádeśam apichchhanti*, *hanumá*.

After three unimportant Sútras we have

॥ डिस्तुङ्गौ भवे ॥ भवे ईर्थे नाम्नः परौ इस्तु उस्तु इत्येतौ डितौ प्रत्ययौ भवतः । पुरिस्तु अप्पुस्तु etc.

\* This sense of *abhimukha* is given to *hutta* by Hema-ch. also, see *infra*. Cf. the spurious Sút. of W (No. 38) App. A.

॥ स्वार्थे कश्च वा ॥ स्वार्थे कश्चकारादिलोक्षौ डितौ प्रत्ययौ वा  
भवतः ।

Hema-ch., therefore, and the author of the Pr. Sanj. both confirm the corrections which I have made in the text, down to p. 36, line 2, the only part which is left uncorrected being the two succeeding lines. These will not readily run into verse, and certainly bear strong marks of being a Sút. and mutilated Comm. The *játāu* at the commencement seems inexplicable, and the absence of any ex. proves that the Comm. is imperfect. Whether we should read it *swárthe ko rá*, or whether under the *játāu* there is hid some allusion to Hema-chandra's *illollau dítāu* is doubtful; but as it stands, *játāu* is almost unintelligible, and certainly is unsupported by either of the Gramm. who are our authorities for the meaning of the whole passage (*Cf.* the Schol. quoted by Stenzler, Introd. Mṛichchhak., p. vi., which also partly runs into verse). All the MSS. agree in adding *swárthe* in the Comm. of Sút. 26, which is a strong argument for a Sútra like this having dropped out here.

## APPENDIX C.

## HEMA-CHANDRA'S CHAPTER ON THE ŚAURASENÍ DIALECT.

[As the twelfth Section of Vararuchi has no Comm. and is therefore in several places corrupt, I have added an abridgement of Hema-chandra's corresponding rules from the MSS. 200 (*a*) and 171 (*b*) in the Walker Collection in the Bodleian. This and the Sútras of the Sanksh. Sára (Lassen App., p. 51) are of great use in correcting Vararuchi. The numbers affixed are given from *b*, which numbers all the Sútras. The Śaurasení Bháshá takes up SS. 260—286 of the fourth Páda.]

TO DO 'NÁDAU SAURASENYÁM AYUKTASYA. (260.)

Saurasenyám bháshyám anádáv apadádau vartamánasya takárasya dákáro bhavati, na ched asau varnántarena samyukto bhavati (Var. xii. 3).

ADHAS KWACHIT. (261.)

Varnántarasya adho vartamánasya tasya do bhavati, kwachillakshyánu-sárena; mahando, andearam.

VÁDES TÁVATI. (262.)

With examples 'dáva,' 'táva.'

Á ÁMANTRYE SAU VENO NAH. (263.)

Ino nakárasya ámantrye sau pare ákáro vá bhavati; bho kanchuiá, pakshe bho tavassi. (á is optionally substituted in the voc. for the *n* of words ending in *in*.)

MO VÁ. (264.)

Ámantrye sau nakárasya mo vá bhavati, bho ráam, etc.

BHAVADEBHAGAVATOH. (265.)

Ámantrya iti nivrittam; anayos sau pare nasya mo bhavati, bhavam, etc. (In this and the preceding rule the final *m* becomes anuswára; cf. Var. iv. 12.)

## VÁ RYYO YYAH. (266.)

Ryasya yyo vá bhavati; ayyäutto, pakshe ajja (*cf.* Var. iii. 17; x. 11).

## THO DHAH. (267.)

The Comm. adds 'apadádau' (Var. xii. 3).

## IHAHACHOR HASYA. (268.)

*Dh* is substituted for the *h* of iha, and the Prákrit suffix of the 2d pers. plur. imperative (which Hema-ch. calls *hach*; *cf.* Var. vii. 19) as Idha or iha, 'here;' Hodha or hoha, 'be ye.'

## BHUVO BHAH. (269.)

The Comm. adds *rá* with ex. bhodi, hodi; bhuvadi, huvadi; bhavadi, havadi (Var. xii. 12.)

## PÚRVASYA PURAVAH. (270.)

The Comm. adds *vá*.

## KTWA IADÚNAU. (271.)

With ex. Bhavia, bhodúna; havia, hodúna (the MSS. have *iya* for *ia*, but both frequently write *y* for *a*) pakshe, bhottá, hottá (Var. xii. 9).

## KRIGAMO DADUAH. (272.)

Ábhýám parasya ktwápratyayasya dit adua ityádeśo bhavati; gadua, etc. (Var. xii. 10.).

## DIR ICHECHOH. (273.)

Tyádínám ádyatrayasy' ádyasya 'ichecháv' iti vihitayor ichechos stháne dir bhavati, veti nivrittam; dedi, bhodi.

## ATO DEŚCHA. (274.)

Akárát parayor ichechos stháne deh (chakárád diśha) bhavati; gachchhadie, gachchhadi; ata iti kim, nedī, bhodi.

## BAVISHYATI SSIH. (275.)

The Comm. adds 'hissáhám apavádah' (*cf.* Var. vii. 12, 13) with ex. Bhavissidi, gachhissidi.

## ATO ÑASER DÁDODÁDÚ. (276.)

Akárátparasya ñases stháne ádo ádu ityádeśau ditau bhavataḥ (*cf.* Sanksh. Sára, 9; and Lass. App., p. 54).

## IDÁNÍMO DÁNIM. (277.)

(*Cf.* Var. xi. 15, Var. Lect.)

## TASMÁT TÁ. (278.)

MO 'NTYANNO VEDETOH. (279.)

Antyán makárát para idetos parayoñ nakárágamo vá bhavati.<sup>1</sup>

EVÁRTHE YYEVA. (280.)

HANJE CHETYÁHWÁNE. (281.)

(This and the remaining Sútras refer to *nipátdh.*)

HÍMÁÑAHE VISMAYANIRVEDE. (282.)

NAM NANVARTHE. (283.)

AMMAHE HARSHE. (284.)

HÍHÍ VIDÚSHAKASYA. (285.)

SESHAM PRÁKRITAVAT. (286.)

<sup>1</sup> The ex. given are 'i-káre, juttam nimam, juttamiñam, e-káre, kim nedam, kimedam, evam nedam, evamedam.'

# THE PRÁKRITAPRAKÁŚA

OF VARARUCHI, TRANSLATED.

---

VICTORY to Ganeśa! who is filled with pleasure as he rubs his cheek with his trunk, while the corners of his eyes are closed as he listens to the sweet sounds of the bees, delighted with the juice which flows from his temples. By searching out the things which were to be defined in these Sútras of Prákrit definitions, composed by Vararuchi, Bhámaha, having attained their meaning, has made a clear and yet concise commentary.

## SECTION THE FIRST.

ÁDER ATAH. (1).

This Sútra is supposed to exercise an authority [*adhikára*], by virtue of which it is implied in the succeeding sútras. The various rules, which we shall go through in order, are to be understood as supplying substitutes 'for the first *a*.' 'For the first' is implied in all the Sútras to the end of the section; '*a*' is implied until it is itself enjoined as a substitute for another vowel [in Sútra 10]. The *t* in *at* is used to exclude the homogeneous vowel<sup>1</sup> [Pánini, i., 1. 70].

Á SAMRIDDHYÁDISHU VÁ. (2).

In the words *samriddhi*, etc., *á* is optionally used for the first *a*. Thus Prákrit:—

Samiddhí, sámiādhí; paādām, pāādām; ahijái, áhijái; manansiní, mánan-

<sup>1</sup> Áder does not merely refer to the vowel in the first syllable, as it strictly ought to do, but frequently means the first vowel of a certain kind in a word, e.g., the *a* in *ishat* in Sútra 3.

siní; padivaá, pádivaá; sarichehham, sárichchham; padisiddhí, pádisiddhí; pasuttam, pásuttam; pasiddhí, pásidhdí; asso, áso.

Sanskrit :—

Samriddhi, ‘prosperity’; prakaṭa, ‘manifest’; abhijáti, ‘family’; manaswiní, ‘a wise woman’; pratipad, ‘the first day of a lunar fortnight’; sadriksha, ‘like’; pratisparddhin, ‘a rival’;<sup>1</sup> prasupta, ‘asleep’; prasiddhi, ‘fame’; áswa, ‘a horse.’

This is a class of words which can only be determined by observing the forms used in classical authors.

### IDÍSHATPAKWASWAPNAVETASAVYAJANAMRIDANGÁNGARESHU. (3).

In the words *ishat*, etc., *i* is substituted for the first *a*. The ‘optionally’ of the former rule does not apply to this.

Isi, pikkam, sivino, vediso, viano, muingo, ingílo.

Íshat, ‘little’; pakwa, ‘cooked’; swapna, ‘sleep’; vetasa, ‘a ratan’; vyajana, ‘a fan’; mridanga, ‘a drum’; angára, ‘charcoal.’

### LOPO 'RANYE. (4).

In the word *aranya*, ‘a forest,’ the first *a* is elided: as, *Ramam*.

### E ŠAYYÁDISHU. (5).

In the words *śayyē*, etc., *e* is substituted for the first *a*.

Sejjá, sunderam, ukkero, teraho, achheram, perantam, velli.

Śayyá, ‘a bed’; saundarya, ‘beauty’; utkara, ‘a heap’; trayodaśa, ‘the thirteenth’; áścharya, ‘wonderful’; paryanta, ‘limit’; valli, ‘a creeper.’

### O BADARE DENA (6).

In the word *badara*, ‘the jujube,’ the first *a*, with the letter *d* (including its inherent vowel), becomes *o*, as *Voram*.

### LAVANANAVAMALLIKAYOR VENA. (7).

In the two words *lavana*, ‘salt,’ and *navamalliká*, ‘double jasmine,’ the first *a*, with the following *v* (including its inherent vowel), becomes *o*: as, *Lonam*, *nomallia*.

<sup>2</sup> Such is Vararuchi’s explanation, *cf.* iii., 37; Lassen (Prák. Instit. p. 265, note) proposes ‘*pratishiddhi*.’ I may add here that in the first four Sections I have generally followed the MSS. in giving the Sanskrit word in its crude form, while in Prákrit it appears in its nom. sing., as modified by the rules of Sect. v. This chiefly applies to the termination *o*.

## MAYÚRAMAYÚKHAYOR YWÁ VÁ. (8).

In the two words *mayúra*, 'a peacock,' and *máyukha*, 'a ray,' the first *a*, with the syllable *yú*, becomes optionally *o* : as, *Moro* or *maúro*, *moho* or *maúho*.

## CHATURTHÍCHATURDAŚYOS TUNA. (9).

In the two words *chaturthí* and *chaturdaśí*, 'the fourth' and 'fourteenth lunations,' the first *a*, with the syllable *tu*, optionally becomes *o* : as, *Chotthí* or *chaütthí*, *choddahí* or *chaüddahí*.

ADÁTO YATHÁDISHU VÁ.<sup>1</sup> (10).

*A* is no longer implied [see Sútra 1], in consequence of the change of *sthánin* or 'primitive element.' In the words *yathá*, etc., *a* is optionally substituted for *á*.

Jaha, *jahá*; taha, *tahá*; patharo, *pattháro*; pauam, *páuam*; talaventaam, *tálaventaam*; ukkhaam, *ukkháam*; chamaram, *chámaram*; paharo, *paháro*; chadú, *chádú*; davggi, *dávaggí*; khaiam, *kháiām*; santhaviam, *santháviam*; halio, *hálio*.

*Yathá*, 'as'; *tathá*, 'so'; *prastára*, 'a bed'; *prákrita*, 'low'; *tálavrintaka*, 'a fan'; *utkháta*, 'dug up'; *chámara*, 'a chowrie'; *prahára*, 'a blow'; *cháṭu*, 'flattery'; *dávagni*, 'the burning of a forest'; *khádita*, 'eaten'; *sansthápita*, 'placed'; *hálika*, 'belonging to a plough.'

## IT SADÁDISHU. (11).

In *sadá*, etc., *i* is optionally substituted for *á* : as, *Sai*, *saú*; *tai*, *taú*; *jai*, *jaú*.

*Sadá*, 'always'; *tadá*, 'then'; *yadá*, 'when.'

## ITA ET PIṄDASAMESHU. (12),

In words like *piṄda*, *e* is optionally substituted for *i* : as,

*Penጀam*, *piጀam*; *neddá*, *ṇiddá*; *sendúram*, *sindúram*; *dhammillam*, *dham-*  
*millam*; *chendham*, *chindham*; *veṇhú*, *vinhú*; *petṭham*, *piṭṭham*.

*Piጀda*, 'a lump'; *nindrá*, 'sleep'; *sindúra*, 'red lead'; *dhammillá*, 'braided hair'; *chihna*, 'a mark'; *vishṇu*, 'Vishṇu'; *pishṭa*, 'pounded.'

The word *sama* or 'like,' is used to indicate that the rule only applies when the *i* is followed by a conjunct consonant (as in *piጀda*).

## AT PATHIHARIDRÁPRITHIVÍSHU. (13).

<sup>1</sup> The Prák. Sanj. constantly uses this sútra to explain the change of *á* to *a* before a conjunct; as in *achchhera* for *áścharya*.

In *pathin*, etc., *a* is substituted for *i*: as,

Paho (or in its crude form, *paha*), haladdá, puhaví.

*Pathin*, 'a path'; *haridrá*, 'turmeric'; *prithiví*, 'the earth.'

#### ÍTESTAH PADÁDEH. (14).

In the word *iti*, 'thus,' when at the beginning of a sentence, *a* is substituted for the *i* which follows the *t*: as,

Ia uaha annaha-vaanam, ia viasantú chiram.

*Iti paśyatánathávachanam*, 'so behold' <sup>4</sup> the hypocrisy (?); *iti vikasan-tyáś chiram*, 'thus blossoming a long time.'

We infer, from its being restricted to the beginning of a sentence, that the rule does not hold in such a case as *pio tti*, 'priya iti.'

#### UD IKSHUVRÍSCHIKAYOH. (15).

In the two words *ikshu*, 'the cane,' and *vríschika*, 'the scorpion,' *u* is substituted for *i*: as, *Uchchhá, vinchhuo.*

#### O CHA DWIDHÁKRINAH. (16).

*O* is substituted in the word *dwidhá* when used with the root *kriñ*, and *u* also, since we find *cha* in the Sútra. Thus, *dvidhákritam*, 'bisected,' becomes *doháiam* or *duháiam*; and *dwidhákriyate*, 'it is bisected,' *doháijai* or *duháijai*.

#### ÍT SINHAJHWAYOŚCHA. (17).

In *sinha*, 'a lion,' and *jihwá*, 'the tongue,' *i* is substituted for *i*: as, *siho*, *jihá*. The *cha* is used in the Sútra to include other words which are not mentioned, hence there is an *i* in such words as *viśattha*, *viśambha*, etc., for *viśwasta*, 'trusted,' *viśrambha*, 'trust,' etc. [The commentator, therefore, would seem to bring under this rule the various instances where an *i*, which would properly in Prákrit be followed by a double consonant, is exchanged for an *i*, and one of the consonants is dropped].

#### ID ÍTAH PÁNÍYÁDISHU. (18).

In *pániya*, etc., *i* is substituted for the first *i*: as,

<sup>1</sup> The first of these examples is very obscure. *Uaha* or *uvaha* is a singular word, which is found in the Bengálí recension of Śakuntalá [see Boehtl., p. 150]. There is no rule for it in Vararuchi, but Hemachandra [8th adhy., 2nd páda] has the following: 'Ua paśya; ua iti paśy'etyasyárthe vá prayoktavyam; pakshe pulaádayah' [cf. Var. viii. 69]. Lenz, therefore, rightly called it [Urv. p. 224], 'imperativa quædam forma vulgaris linguæ.'

Pániam, aliam, valiam, taáujim, kariso, duiam, taiam, gahiram.

Páníya, 'water'; alíka, 'false'; vyalíka, 'painful'; tadáním, 'then'; karísha, 'dried cow-dung'; dwitíya, 'second'; trítíya, 'third'; gabhíra, 'deep.'

#### EN NÍDÁPÍDAKÍDRIGÍDRIŚESHU. (19).

In *nída*, etc., *e* is substituted for *i*: as,

Neddám, ápelo, keriso, eriso.

Nída, 'a nest'; ápida, 'pressing'; kídríś, 'what like'; ídriśa, 'such.'

#### UTA OT TUNDARÚPESHU. (20).

In words like *tunḍa*, *o* is substituted for *u*: as,

Tondám, mottá, pokkharo, potthao, loddhao, kottimam.

Tunda, 'the face'; muktá, 'a pearl'; pushkara, 'a lake'; pustaka, 'a book'; lubdhaka, 'a hunter'; kutṭima, 'a jewel-mine.'

The word *rúpa* or 'like,' is used in the Sútra to indicate that the *u* must be followed by a conjunct consonant (as in *tunḍa*).

#### ULÚKHALE LWÁ VÁ. (21).

In *ulúkhala*, 'a mortar,' *u* with the syllable *lu* optionally becomes *o*: as, *okkhalam* or *ulúhalam*.

#### AN MUKUTÁDISHU. (22).

In *mukúta*, etc., *a* is substituted for the first *u*: as,

Maudám, maulam, garuam, garuí, jahit̄hilo, soamallam, avari.

Mukuṭa, 'a crest'; mukula, 'a bud'; guru, gurví, 'heavy'; Yudhisht̄hira, 'the name of a king'; saukumárya, 'youthfulness'; upari, 'above.'

#### IT PURUSHE ROH. (23).

In the word *purusha*, 'a man,' *i* is substituted for the *u* which follows *r*: as, *Puriso*.

#### UD ÚTO MADHÚKE. (24).

In the word *madhúka*, 'Bassia latifolia,' *u* is substituted for *ü*: as, *Mahuam*.

#### AD DUKÚLE VÁ LASYA DWITWAM. (25).

In the word *dukúla*, 'woven silk,' *a* is optionally substituted for *ü*, and when it is so substituted, the *l* is doubled: as, *Duallam* or *duúlam*.

#### EN NÚPURE. (26).

In the word *núpura*, 'an anklet,' *e* is substituted for *ü*: as, *Neuram*.

#### RITO 'T. (27).

*A* is substituted for *ri* in the first syllable of a word: as,  
Tanam, ghaná, maam, kaam, vaddho, vasaho.

Trīṇa, 'grass'; ghrīṇā, 'pity'; mṛita, 'dead'; kṛita, 'made'; vriddha, 'old'; vrishabha, 'a bull.'

### ID RISHYÁDISHU. (28).

In *rishi*, etc., *i* is substituted for the initial *ri*: as,

Isí, visí, gitthí, ditthí, sitthí, singáro, miānko, bhangó, bhangáro, hiaam, viinho, vinhiam, kisaro, kicchhá, vinchhuo, siálo, kií, kisi, kivá.

Rishi, 'a sage'; vrishí, 'an ascetic's cushion'; grishtí, 'a cow that has had one calf'; drishti, 'sight'; srishti, 'creation'; śringára, 'love'; mrigánka, 'the moon'; bhringa, 'a bee'; bhringára, 'a vase'; hrídaya, 'the heart'; vitrishna, 'contented'; vrin̄hita, 'grown'; kriśara, 'a kind of pottage'; krityá, 'action'; vriśchika, 'a scorpion'; śrigála, 'a jackal'; kriti, 'act'; krishi, 'husbandry'; kripá, 'pity.'

### UD RITWÁDISHU. (29).

In *ritu*, etc., *u* is substituted for the initial *ri*: as,

Udú, muñalo, puḥaví, vundávanam, páuso, pauntí, viudam, samvudam, nivvudam, vuttanto, parahuo, máuo, jámáuo.

Ritu, 'a season'; mrinála, 'a lotus-fibre'; prithiví, 'the earth'; vrindávana, 'a country so called'; právrish, 'the rainy season'; pravritti, 'news'; vivrita, 'opened'; samvrita, 'covered'; nirvrita, 'ended'; vrittánta, 'news'; parabhrita, 'the köil'; mátrika, 'a maternal uncle'; jámátrika, 'a son-in-law.'

### AYUKTASYA RIH. (30).

The syllable *ri* is substituted for the vowel *ri* when initial and not connected with another letter: as,

Rinam, riddho, richchho.

Rinam, 'a debt'; riddha, 'prosperous'; riksha, 'a bear.'

### KWACHID YUKTASYÁPI. (31).

The syllable *ri* is sometimes substituted for an initial *ri*, even when it is connected with another letter: as,

Eriso, sariso, táriso.

Ídrīsa, 'such'; sadrīsa, 'like'; tádriśa, 'such.'

### VRIKSHE VENA RUR VÁ. (32).

In the word *vriksha*, 'a tree,' the syllable *ru* is optionally substituted for the initial *ri* with its accompanying *v*: as *rukkho*, *vachchho*. The option being here definitely restricted, the change does not take place at all in the case of the substitution of *chh*, but it holds universally in that of *kh* [see iii., 31.]

LRITAH KLRIPTA ILIH. (33).

In the word *klripta*, 'made,' *ili* is substituted for *lyi*: as, *Kilittam*. From the above substitutions being enjoined, we infer that the vowels *ri* and *lyi* do not exist in Prákrit.

ETA ID VEDANÁDEVARAYOIH. (34).

In *vedaná*, 'pain,' and *devara*, 'a brother-in-law,' *i* is substituted for *e*: as, *vianá*, *diaro*. Since 'optionally' is still implied (from Sútra 32), the forms *veanú* and *dearo* are also sometimes used.

AITA ET. (35).

*E* is substituted for the first *ai*: as,

*Selo*, *sechham*, *erávano*, *keláso*, *tellokkam*.

*Saila*, 'a mountain'; *śaitya*, 'cold'; *Airávata*, 'Indra's elephant'; *Kailásá*, 'the mountain so called'; *trailokya*, 'the three worlds.'

DAITYÁDISHWAÏ. (36).

In the words *daitya*, etc., *aī* is substituted for the diphthong *ai*: as, *Daīchcho*, *chaītto*, *bhaīravo*, *saīram*, *vaīram*, *vaīdeso*, *vaīdheho*, *kaīavo*, *vaīsáho*, *vaīsio*, *vaīsampáapao*.

*Daitya*, 'a demon'; *Chaitra*, 'the name of a month'; *bhairava*, 'dreadful'; *swaira*, 'wilfulness'; *vaira*, 'enmity'; *vaideśa*, 'foreign'; *vaideha*, 'a trader'; *kaitava*, 'a cheat'; *Vaiśákha*, 'the name of a month'; *vaiśika*, 'meretricious'; *Vaiśampáyana*, 'the name of a poet'; etc.

DAIVE VÁ. (37).

In *daiva*, 'fate,' *aī* is optionally substituted for the diphthong *ai*: as, *daīram* or *devam*. In the case of its non-substitution, the *v* is doubled by the Sútra 'Nídadishu' [iii., 52].

IT SAINDHAVE. (38).

In the word *saindhara*, 'produced in Sindh,' *i* is substituted for *ai*: as, *Sindhabam*.

ID DHAIRYE. (39).

In the word *dhairyā*, 'firmness,' the substitute is *i*: as, *Dhīram*.

OTO 'DVÁ PRAKOSHTHE KASYA VAH. (40).

In the word *prakoshta*, 'the fore-arm,' *a* is optionally substituted for *o*; and, when it is so substituted, the *k* becomes *v*: as, *Parattho* or *paotttho*.

AUTA OT. (41).

*O* is substituted for the first *au*: as,

Komuí, jovvanam, kotthuho, kosambí.

Kaumudí, 'moonlight'; yanvanam, 'youth'; kaustubha, 'Vishnu's gem'; Kauśambí, 'the name of a city.'

### PAURÁDISHWAU. (42).

In *paura*, etc., *aü* is substituted for the diphthong *au*:

Päüro, kaürao, praüiso.

Paura, 'a citizen'; kaurava, 'a descendant of Kuru'; paurusha, 'manly.'

These form a class of words which can only be determined by observing the forms used in good authors. In the word *kauśala*, 'welfare,' the change is optional: as, *kosalo* or *kaüsalo*.

### ÁCHCHA GAURAYE. (43).

In the word *gaurava*, 'respectability,' *u* is substituted for *au*, and so also is *aü* as before (since we find *cha*, 'and,' in the Sútra): as, *gárvaram* or *gaü-ravam*.

### UT SAUNDARYÁDISHU. (44).

In *saundarya*, etc., *u* is substituted for *au*: as,

Sunderam, munjáano, sunđo, kukkheao, duvvário.<sup>1</sup>

Saundarya, 'beauty'; maunjáyana, 'a place producing the *munja* plant' (?); ūsaunda, 'intoxicated'; kauksheyaka, 'a sword'; dauvárika, 'a porter,' etc.

<sup>1</sup> I may here remind the reader of what is further discussed elsewhere—viz., that in Prákrit there appears to have been no distinction between *v* and *b*, although it is uncertain which was the prevailing sound.

## SECTION THE SECOND.

## AYUKTASYÁNÁDAU. (1).

This being an *adhikára*, will be implied in the succeeding Sútras. The rules which we shall from this point enjoin, are to be understood as applying in the case of a single non-initial consonant. The elision of *k*, etc., by Sútra 2, will serve for an instance: as, Maüdam for the Sanskrit Mukuṭa. Why do we say ‘a single consonant’? Compare Aggho and Akko for the Sanskrit Argha and Arka (where we find a conjunct consonant, and consequently no elision). Why ‘non-initial’? compare Kamalam. ‘Single’ is implied to the end of the section; ‘non-initial,’ until *j* is enjoined in Sútra 31.

## KAGACHAJATADAPAYAVÁM PRÁYO LOPAH. (2).

These nine consonants, *k*, *g*, *ch*, *j*, *t*, *d*, *p*, *y*, *r*,<sup>1</sup> when single and non-initial, are generally elided: as, *k*, Maülo, naülam; *g*, sáaro, naarañ; *ch*, vaanam, súi; *j*, gao, raadam; *t*, kaam, viánam; *d*, gaá, mao; *p*, kai, viulam, suuriso. (In the word ‘supurusha,’ although the *p* is the initial of the word ‘purusha,’ the last member of the compound, it is still elided. The author of the comment. therefore declares that ‘the initial letter of the last member of a compound is considered as non-initial.’) Y, váuná, naanam; *r*, jíam, diaho [*cf.* ii. 46].

Mukula, ‘a bud’; nakula, ‘disgraced’;<sup>2</sup> ságara, ‘the sea’; nagara, ‘a city’; vachana, ‘speech’; súchí, ‘a needle’; gaja, ‘an elephant’; rajata, ‘silver’; krita, ‘made’; vitána, ‘expansion’; gadá, ‘a club’; mada, ‘joy’; kapi, ‘an ape’; vipula, ‘large’; supurusha, ‘a good man’; váyuná, (instr. of váyu) ‘the wind’; nayana, ‘the eye’; jíva, ‘life’; divasa, ‘a day.’

From the use of *práyas*, (‘generally,’) in the Sútra, we conclude that there is no elision where euphony is satisfied, as in Sukusumam, piagamanam, sachávam, avajalam, atulam, ádaro, apáro, ajaso, savahumiánam.

Sukusuma, ‘fair-flowered’; priyagamana, ‘sweetly-going’; sachápa, ‘armed

<sup>1</sup> Or *b*; *cf.* Lass., p. 201.

<sup>2</sup> Or, ‘A Pándava prince’ [*yañlo*].

with a bow'; apajala, 'without water'; atula, 'unequalled'; ádara, 'respect'; apára, 'unbounded'; ayaśas, 'infamy'; sabahumána, 'respectful.'

As illustrations of what we mean by 'single consonants,' compare Sakko, maggo, for Śakra, 'Indra,' and márga, 'a path:' and by 'non-initial,' compare Kálo and gandho, for Kála, 'time,' and gandha, 'a smell.'

### YAMUNÁYÁM MASYA. (3.)

In the word *Yamuná*, 'the river so called,' the *m* is elided: as, *Jainād*.

### SPHATIKANIKASHACHIKURESHU KASYA IIAH. (4.)

'Non-initial' continues to be implied. In the three words *sphatika*, 'crystal,' *nikasha*, 'the touchstone,' and *chikura*, 'hair,' *h* is substituted for *k* [we now pass from elision to substitution]: as, *Phaliho*, *nīhaso*, *chihuro*.

### ŚÍKARE BHAII. (5.)

In the word *śikara*, 'thin rain,' *bh* is substituted for *k*: as, *Sibharo*.

### CHANDRIKÁYÁM MAH. (6.)

In the word *chandriká*, 'moonlight,' *m* is substituted for *k*: as, *Chandimá*.

### RITWÁDISHU TO DAH. (7.)

In *ritu*, etc., *d* is substituted for *t*: as,

Udú, raadam, áado, nívvudí, áudí, samvudí, suidí, áidí, hado, sanjado, viudam, sanjádo, sampadí [*padivaddí*<sup>1</sup>].

Ritu, 'a season'; rajata, 'silver'; ágata, 'come'; nirvṛiti, 'rest'; ávṛiti, 'a surrounding'; samvṛiti, 'covering'; sukṛiti, 'virtue'; ákṛiti, 'form'; hata, 'killed'; samyata, 'restrained'; vivṛita, 'opened'; samyáta, 'gone'; samprati, 'now'; pratipatti, 'fame.'

### PRATISARAVETASAPATÁKÁSU DAH. (8.)

In these words, *d* is substituted for *t*: as,

Padiśaro, vediso, padáá.

Pratisara, 'a servant';<sup>2</sup> vetaśa, 'the ratan'; patáká, 'a flag.'

### VASATIBHARATAYOR IIAH. (9.)

In *vasati*, 'a dwelling,' and *bharata*, 'a proper name,' *h* is substituted for *t*: as, *Vasahi*, *bharaho*.

<sup>1</sup> This word ought not to belong to this Sútra, as it is intended only for words with a single *t*; but the Sanksh. Sára, in its corresponding rule, adds *nishpatti* and *sampatti* besides: [see Lassen, App., p. 42.]

<sup>2</sup> As this change of *prati* to *padi* is universal [see Lassen, p. 204], it is singular that this is the only instance given by Vararuchi in a Sútra. The

## GARBHITE NAH. (10.)

In *garbhīta*, 'pregnant,' *n* is substituted for *t*: as, *Gabbhiṇam*.

## AIRĀVATE CHA. (11.)

In *airāvata*, 'Indra's elephant,' *n* is substituted for *t*: as, *Erāvano*.

## PRADÍPTAKADAMBADOHADESNU DO LAH. (12.)

In these words *l* is substituted for *d*: as,

Palittam, kalamvo, dohalo.<sup>1</sup>

Pradípta, 'kindled'; kadamba, 'the tree so called'; dohada, 'the longing of a pregnant woman.'

## GADGADE RAH. (13.)

In *gadgada*, 'inarticulate utterance,' *r* is substituted for *d*: as, *Gaggaro*.

## SANKHYÁYÁM CHA. (14.)

In words expressive of number, *r* is substituted for *d*: as,

Eáraha, váraha, teraha.

Ekádaśa, 'eleven'; dwádaśa, 'twelve'; trayodaśa, 'thirteen.' But the *d* must be a 'single' letter [by Sútra 1], or the rule will not apply; thus we find Chauddaha for Chaturdaśa, 'fourteen,' (by iii. 3, and iii. 50).

## PO VAH. (15.)

*V* is substituted for a single non-initial *p*: as,

Sávo, savaho, ulavo, uvatasago.

Śápa, 'a curse'; śapatha, 'a curse'; ulapa, 'a kind of grass'; upasarga, 'a portent.'

From the use of *práyas*, ('generally,') [implied from Sútra 2] we infer that this rule applies wherever there is no elision.

## ÁPÍDE MAH. (16.)

In the words ápíḍa, 'pressing,' *m* is substituted for *p*: as, Ámelo [cf. i., 19].

## UTTARIYÁNÍYAYORJJO VÁ. (17.)

In the word *uttariya*, and in words ending with the affix *aníya*, *j* is substituted for *y*: as,

Uttaríam or *uttarijjam*, ramaníam or *ramanijjam*, bharaníam or *bharanijjam*.

Uttaríya, 'an outer garment'; ramaníya, 'pleasing'; bharaníya, 'to be cherished.'

Prák. Sanj. reads in the Sút. *prati* for *pratisura*. Hema-chandra has a Sútra, *Pratyádau dah*.

<sup>1</sup> Hema-chandra has also *dohalo*.

## CHHÁYÁYÁM HAH. (18).

In the word *chháyá*, 'a shadow,' *h* is substituted for *y*: as, *Chháhá*.

## KABANDHE BO MAH. (19).

In the word *kabandha*, 'a headless trunk,' *m* is substituted for *b*: as, *Kamandho*.<sup>1</sup>

## TO DAH. (20).

*D* is substituted for a non-initial *t*: as,

Nādo, *vidavo*.

Nāta, 'an actor'; *viṭapa*, 'a branch.'

## SATÁŠAKATAKAITABHESHU DHAH. (21.)

In the words *satá*, 'an ascetic's clotted hair,' *śakuta*, 'a cart,' *kaitabha*, 'a demon,' *dh* is substituted for *t*: as, *Sadhá*, *saadho*, *kedhavo* [cf. Sútra 29].

## SPHATIKE LAH. (22.)

*I* is substituted for *sphatika*, 'crystal,' *l* is substituted for *t*: as, *Phaliho* [cf. Sút. 4].

## DASYA CHA. (23).

*L* is substituted for a single non-initial *d*: as,

Dálimam, taláam, valahí.

Dádima, 'a pomegranate'; *tadága*, 'a pond'; *vadabhi*, 'an awning, etc., on a palace.' Since *práyas*, ('generally,') is implied from Sútra 2, we infer that such forms as the following are also admissible: as, *dádimam*, *vadisam*, *nivido*.

## THO DHAH. (24.)

*Dh* is substituted for a single non-initial *th*: as,

Madham, jadham, kadhoram.

Matha,<sup>2</sup> 'a college'; *jathara*, 'the belly'; *kathora*, 'hard.'

## ANKOTHE LLAH. (25).

*In ankotha*, 'a plant,' *ll* is substituted for *th*: as, *Ankollo*.

## PHO BHAH. (26.)

*Bh* is substituted for a single non-initial *ph*; as,

Sibhá, sebháliá, sabharí, sabhalam.

Śiphá, 'a fibrous root'; śepháliká, 'a flower;' śapharí, 'a small fish'; saphala, 'fruitful.'

<sup>1</sup> *Kabandha* also means 'water,' and in this sense *kamandha* is said to be a Sanskrit word [see Wilson's Lexicon.]

<sup>2</sup> Masc. in Sans.

## KHAGHATHADHABHÁM HAH. (27.)

*H* is substituted for the five consonants *kh*, *gh*, *th*, *dh*, *bh*, when single and non-initial; *kh*, muham, mehalá; *gh*, meho, jahanam; *th*, gáhá, savaho; *dh*, ráhá, vahiro; *bh*, sahá, rásaho.

Mukha, 'the face'; mekhálá, 'a girdle'; megha, 'a cloud'; jaghana, 'the loins'; gáthá, 'a song'; śapatha, 'a curse': Rádhá, 'Krishna's favourite'; badhira, 'deaf'; sabhá, 'a house'; rásabha, 'an ass.'

*Práyah* being still implied [see Sút. 23], we also find such forms, as

Pakhalo, palangháno, adhíro, adháno, uvaladdhabhávo.

Prakhala, 'very base'; pralanghana, 'transgressing'; adhíra, 'unsteady'; adhana, 'poor'; upalabdhabháva, 'having the meaning understood.'

## PRATHAMAŚITHILANISHADHESHU DHAH. (28.)

In the words *prathama*, 'first'; *síthila*, 'loose'; *nishadha*, 'the name of a country,' *dh* is substituted for *th* and *dh*; as *Padhamo*, *siáhilo*, *nísađho*.

## KAITABHE VAH. (29.)

In the word *kaitabha*, 'the name of a demon,' *v* is substituted for *bh*, as *Kedhavo*.

## HARIDRÁDÍNÁM RO LAH. (30.)

In *haridrá*, etc., *l* is substituted for *r*: as

Haladdá, chaláno, muhalo, jahitthilo, somálo,<sup>1</sup> kalunam, angulí, ingálo, chiládo, phalihá, phalihó.

Haridrá, 'turmeric'; charaṇa, 'the foot'; mukhara, 'noisy'; Yudhiṣṭhíra, 'name of a king'; sukumára, 'soft'; karuṇa, 'mournful'; anguri, 'a finger'; angára, 'charcoal'; kiráta, 'a barbarian'; parikhá, 'a moat'; parigha, 'a club,' etc.

## ÁDER YO JAH. (31.)

The *adhikára* of 'non-initial' which was implied from Sútra 1 ends here.

*J* is substituted for an initial *y*: as,

Jatthí, jaso, jakkho.

Yashtí, 'liquorice';<sup>2</sup> yaśas, 'glory' [cf. iv. 18]; yaksha, 'a demigod.'

<sup>1</sup> This form is thus explained by the Prákṛita Sanj.:—*Sukumára*; the first *u* becomes *o* by i. 20; the *k* is elided by ii. 2; and the *o* and *u* now meeting in Sandhi, the last is dropped by iv. 1; we have thus *somára* and by the present rule *somála*. W's Var. Lect. *suumálo* was accidentally omitted in notes to p. 14; all the other MSS. have *somála*.

<sup>2</sup> As *yashti* is also the subject of the next Sútra, either there are two

## YASHTYÁM LAH. (32.)

In the word *yashti*, 'a stick,' *l* is substituted for *y*: as *Latt̄hi*.

## KIRÁTE CHAH. (33.)

In *kiráta*, 'a barbarian,' *ch* is substituted for the initial *k*: as, *Chiládo*.

## KUBJE KHAH. (34.)

In *kubja*, 'hump-backed,' *kh* is substituted for the initial letter: *Khujjo*.

## DOLÁDAÑDADAŚANESHU DĀH. (35.)

In the words *dolá*, 'a litter'; *danya*, 'a staff'; *daśana*, 'a tooth,' *d* is substituted for the initial letter: as, *Dolá*, *danyo*, *dasano*.

## PARUSHAPARIGHAPARIKHÁSU PHAH. (36.)

In the words *parusha*, 'harsh'; *parigha*, 'a club'; *parikhá*, 'a moat,' *ph* is substituted for the initial letter: as, *Pharuso*, *phaliho*, *phaliká*.

## PANASE 'PI. (37.)

Also in the word *panasa*, 'the bread-fruit tree,' *ph* is substituted for *p*: as, *Phanaso*.

## VISINYÁM BHĀH. (38.)

In the word *visiní*, 'an assemblage of lotus-flowers,' *bh* is substituted for the initial letter, as *bhisiní*. From the express mention of the feminine [*visiní*] we infer that the rule does not hold in the neuter *visam*, 'the lotus-fibre.'

## MANMATHE VAH. (39.)

In the word *mannatha*, 'love,' *v* is substituted for the initial letter: as, *Vamaho*.

## LÁHALE ḴAH. (40.)

In the word *lāhala*,<sup>1</sup> *ṇ* is substituted for the initial letter: as *Ṅáhalo*.

## SHATŚÁVAKASAPTAPARNÁNÁM CHHAH. (41.)

forms in use or there ought to be some difference of meaning in the two words. The meaning in the text seems justified by a Var. Lect. *madhuyashṭi* in two MSS.; but Cf. Lass. Inst. p. 100. Lassen (p. 195) illustrates *latṭhi* by the modern *lath*, 'a column': as, Firoze Lath.

<sup>1</sup> Two MSS. read *lohalo*, 'made of iron,' for the unknown word *lāhala*; but as Hema-chandra [see note 4, Sút. 38], recognises the word, as well as three, if not four of the MSS. of Vararuchi, it is probably correct. Hema-chandra's rule is also found in the Prák. Sanj.

In these words *chh* is substituted for the initial letter: as,

*Chhatthí*, chhammuho, chhávao, elhattavajno.

*Shashíthí*, 'the sixth day of the lunar fortnight'; *shāmukha*, 'Kártikeya'; *sávaka*, 'a young animal'; *saptaparna*, 'a kind of tree.'

#### NO NAI SARVATRA. (42.)

'Initial' is no longer implied here. *N* is substituted for a single *n* everywhere: as,

*Ná*, kánaam, vaanam, mánuuso.

*Nadí*, 'a river'; *kanaka*, 'gold'; *vachana*, 'speech'; *mánusha*, 'human.'

#### SASHOH SAH. (43.)

*S* is everywhere substituted for *ś* and *sh*: as,

(*S*) *saddo*, niśá, ankuṣo; (*sh*) *sañdho*, vasaho, kasáam.

*Sabda*, 'a sound'; *niśá*, 'night'; *ankuśa*, 'an elephant's hook'; *shandha*, 'a eunuch'; *vrishabha*, 'a bull'; *kasháya*, 'brown.'

#### DAŚÁDISHU HAH. (44.)

In the words *daśa*, etc., *h* is substituted for *ś*: as,

*Daha*, cáraha, váratha, teraha.<sup>1</sup>

*Daśa*, 'ten'; *ekádaśa*, 'eleven'; *dwádaśa*, 'twelve'; *trayodaśa*, 'thirteen.'

[*cf.* ii. 14, for the change of *d* to *r*.]

#### SANJNÁYÁM VÁ. (45.)

When the word is a name, the substitution of *h* for *ś* in *daśa* is optional: as, *Dahamuho*, *dasamuho*; *dahavalō*, *dasavalō*; *daharaho*, *dasaraho*.

*Daśamukha*, 'a name of Rávana'; *daśabala*, 'a Baudha teacher'; *Daśaratha*, 'the name of a king.'

#### DIVASE SASYA. (46.)

In the word *divasa*, 'a day,' *h* is substituted<sup>2</sup> for *s*: as, *Diaho*.

#### SNUSHÁYÁM NAI. (47.)

In the word *snushá*, 'a daughter-in-law,' *nh* is substituted for *sh*, as *Sonhá*.

<sup>1</sup> It may be worth while to trace the steps by which *trayodaśa* becomes *teraha*. By i. 5, we have *treyodasa*; by ii. 2, iii. 3, *teodaśa*; by ii. 14, 44, *teoraha*; and, finally, as the *e* and *o* meet in Sandhi, by iv. 1, the *o* is elided.

<sup>2</sup> Two MSS. make this rule optional (by continuing *rá* from S. 45), and add *diaso*, which is the usual form in the plays.

## SECTION THE THIRD.

## UPARILOPAH KAGADATADAPASHASÁM. (1.)

The eight consonants *k*, *g*, *d*, *t*, *d*, *p*, *sh*, *s*, are elided when standing first in a conjunct; and the remaining letter, if it is not at the beginning of the word, is doubled by Sútras 50, 51 of this Section.<sup>1</sup> Thus,

[*k*.] Bhattam, sitthao.

Bhakta, 'devoted'; sikthaka, 'bee's-wax' (neut.)

[*g*.] muddho, sinjiddho.

Mugdha, 'foolish'; snigdha, 'kind.'

[*d*.] Khaggo, sajjo.

Khadga, 'a sword; shadja, 'the fourth note of the gamut.'

[*t*.] Uppalam, uppáo.

Utpala, 'a blue lotus'; utpáta, 'a portent.'

[*d*.] Muggo, muggaro.

Mudga, 'a kidney-bean'; mudgara, 'a hammer.'

[*p*.] sutto, pajatto.

Supta, 'asleep'; paryápta, 'adequate.'

[*sh*.] gotthí, niñthuro,

Goshtí, 'an assembly'; nishthura, 'harsh.'

[*s*.] Khaliam, neho.

Skhalita, 'stumbling'; sneha, 'love.'

## ADHO MANAYÁM. (2.)

The consonants *m*, *n*, and *y* are elided, when standing last in a conjunct,

<sup>1</sup> Sútras 50, 51 are constantly required in carrying out the following Sútras. Vararuchi's plan with regard to conjuncts is, first to enjoin the elision of certain letters (Sútras 1—8), then in other cases (Sútras 9—49), to enjoin the substitution of a single letter for the conjunct; but whether the change be thus an elision or a substitution, in either case, by Sútras 50 and 51 this letter is *doubled*, unless it be *r* or *h* (Sútra 54), or at the beginning of a word.

and the remaining letter is doubled, as before, by Sútras 50, 51. Thus,

[*m.*] Sossam, rassí, juggam, vaggí.

Sushma, 'light'; raśmi, 'a ray'; yugma, 'a pair'; vágmin, 'eloquent.'

[*n.*] Naggo.

Nagna, 'naked.'

[*y.*] Sommo, joggo.

Saumya, 'mild'; yogya 'fit.'

### SARVATRA LAVARÁM. (3.)

The letters *l*, *r*,<sup>1</sup> *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter is doubled as before. Thus,

[*l.*] Ukká, vakkalam, vikkavo.

Ulká, 'a torch'; valkala, 'bark'; viklava, 'agitated.'

[*r.*] Loddhao, pikkam [*cf.* i. 3].

Lubdhaka, 'a hunter'; pakwa, 'cooked.'

[*r.*] Akko, sakko.

Arka, 'the sun'; śakra, 'Indra.'

### DRE RO VÁ. (4.)

In the conjunct *dr*, the elision of *r* is optional: thus we have

Doho or droho, chando or chandro, ruddo or rudro.

Droha, 'mischief'; chandra, 'the moon'; Rudra, 'a demigod.'

### SARVAJÑA-TULYESHU NAH. (5.)

In words like *sarrajna*, the *ñ* is elided: as,

Savvajjo, ingajjo.

Sarvajna, 'omniscient'; ingitajna, 'knowing signs.'

This elision of *ñ* takes place in all words which are similarly derived from *jñá*, 'to know.' [This explains the *tulya* of the Sútra.]

### ŚMAŚRUŚMASÁNAYORÁDEH. (6.)

The first letter of *śmaśru*, 'the beard,' and *śmaśána*, 'a cemetery,' is elided: as, *Massú*, *masáṇam*.

### MADHYÁHNE HASYA. (7.)

In the word *madhyáhna*, 'noon,' *h* is elided: as, *Majjhanno*.

### HNAHLAHMESHU NALAMÁM STHITIRÚRDDHWAM. (8.)

In the conjuncts, *hn*, *hl*, *hm*, the letters *n*, *l*, *m* are respectively written before the *h*: as,

<sup>1</sup> Or *b*, as there is no distinction between the two letters in Prákrit.

Puvvanho, avaranho; kalháram, alhádo; vamhano.  
 Púrváhṇa, 'fore-noon'; aparáhṇa, 'afternoon'; kahlára, 'the white water-lily'; áhláda, 'joy'; bráhmaṇa, 'a bráhmaṇa'.  
ake 1.

### YUKTASYA. (9.)

This is an *adhikára* [cf. i. 1] and is implied in the succeeding Sútras to the end of the Section. Our rules are henceforth to be understood as supplying a substitute for a conjunct. *Atthi* for *asthi* (by Sútra 11) will serve as an instance. The use of the word 'conjunct' shews that these substitutions are not intended to apply to *final* letters, since the second member of a final conjunct is rejected by Pán. viii. 2, 23.

### SHTASYA THAH. (10.)

*Th* is substituted for the conjunct *sht*: as,

Latthí, díthí.

Yashti, 'a stick'; drishti, 'sight.'

### ASTHINI. (11).

In the word *asthi*, 'a bone,' *th* is substituted for the conjunct: as, *Atthi*.

### STASYA THAH. (12).

*Th* is substituted for *st*. This Sútra revokes Sútra 1, which would enjoin the elision of the *s*, as being the first member of the conjunct *st*.

Hattho, samattho, thuí, thavao, kotthuho.

Hasta, 'the hand'; samasta, 'all'; stuti, 'praise'; stavaka, 'a nosegay'; kaustubha, 'Krishna's jewel.'

### NA STAMBE. (13).

In the word *stamba*, 'a shrub,' *th* is not substituted for *st*: as, *Tambo* [*i.e.* the *s* is elided by iii. 1].

### STAMBHE KHAH. (14).

In the word *stambha*, 'a post,' *kh* is substituted for *st*: as, *Khambo*.

### STHÁNÁVAHARE. (15).

In the word *sthánu*, 'firm,' *kh* is substituted for the conjunct, except when it signifies Śiva: as, *Kháyú*. Why do we make this exception? When it signifies Śiva, it is *thánú* (by S. 12).

### SPHOTAKE. (16.)

In the word *sphotaka*, 'a boil,' *kh* is substituted for the conjunct: as, *Kholao*.

## RYAŚAYYĀBHIMANYUSHU JAH. (17.)

*J* is substituted for the conjunct *ry*, and also for the conjunct in the two words *śayyā* and *abhimanyu* : as,

Kajjam, sejjá, ahimojjú.

Kárya, 'to be done'; *śayyā*, 'a bed'; *abhimanyu*, 'Arjuna's son.'

TÚRYADHAIRYASAUNDARYÁŚCHARYAPARYANTESHU RAH.  
(18.)

In these words *r* is substituted for the conjunct *ry*, (and as by S. 54, *r* and *h* are never doubled, S. 50 is here inoperative.)

Túram, dhíram [*cf. i. 39*], sunderam, achelheram, perantam.

Túrya, 'a musical instrument'; dhairyā, 'firmness'; saundarya, 'beauty'; áścharya, 'wonderful'; paryanta, 'limit.'

## SÚRYE VÁ. (19.)

In the word *súrya*, 'the sun,' *r* is optionally substituted for *ry* : as, *Súro*, or else by S. 17, *sujō*.

## CHAURYASAMESHU RIAM. (20.)

In words like *chaurya*, *riam* is substituted for *ry* ; as,

Choriam, soriam, víriam.

Chaurya, 'theft'; *śaurya*, 'heroism'; *vírya*, 'heroism.'

From the use of the phrase 'like' in the Sútra, this is a class, which can only be determined by authority [*cf. i. 2*].

## PARYASTAPARYÁṄASAUKUMÁRYYESHU LAH. (21.)

In the words *paryasta*, 'fallen'; *paryáṅa*, 'a saddle'; *saukumárya*, 'youthfulness,' *l* is substituted for *ry* : as, *Pallattikam*, *pallánam*, *soamallam*.<sup>1</sup>

## RTASYA TAH. (22.)

*T* is substituted for *rt* : as,

Kevat̄tao, natt̄ao, natt̄ai.

Kaivartaka, 'a fisherman'; nartaka, 'an actor'; nartakí, 'an actress.'

## PATTANE. (23.)

*T* is also substituted for the conjunct in *pattana*, 'a town:' as *Pattanam*.

<sup>1</sup> We may here retrace the steps by which *saukumáryam* becomes *soamallam*. By i. 22, 41, it becomes *soamáryam* (the *k* being elided by ii. 2); the present Sútra, with iii. 50, gives *ll* for *ry*, and the *á* is shortened before the conjunct by i. 10 [see note, p. 109].

## NA DHÚRTÁDISHU. (24).

*T* is not substituted for *rt* in the class *dhúrta*, etc. Thus we have  
*Dhutto*, *kitti*, *vattamánam*, *vattá*, *ávatto*, *samvattao*, *nivattao*, *vattiá*,  
*atto*, *kattari*, *mutti*, (*r* being elided in these words by iii. 3).

*Dhúrta*, ‘a gamester’; *kírti*, ‘fame’; *vartamána*, ‘existing’; *vártá*,  
‘tidings’; *ávarta*, ‘a whirlpool’; *samvartaka*, ‘Baladeva’; *nivartaka*, ‘re-  
turning’; *vartiká*, ‘a wick’; *árta*, ‘pained’; *kartari*, ‘a knife’; *múrti*, ‘form.’

## GARTE DÁH. (25).

In the word *garta*, ‘a hole,’ *d* is substituted for *rt*: as, *Gaddo*.

## GARDABHASAMMARDAVITARDIVICHHARDISHU RDASYA (26).

In the words *gardabha*, ‘smell’; *sammarda*, ‘trampling’; *vitardi*, ‘a  
covered terrace’; *vichhardi*, ‘a fine building’ (?), *d* is substituted for *rd*: as,  
*Gaddaho*, *sammaddo*, *viaddi*, *vichhaddi*.

## TYATHYADYAM CHACHHAJAH. (27).

*Ch*, *chh*, *j*, are respectively substituted for *ty*, *thy*, *dy*; as,

[*ty.*] *Nichham*, *pachchakkham*.

*Nitya*, ‘constant’; *pratyaksha*, ‘perceptible.’

[*thy.*] *Rachchhá*, *michehhá*, *pachchham*.

*Rathyá*, ‘a road’; *mithyá*, ‘falsely’; *pathya*, ‘proper.’

[*dy.*] *Vijjá*, *vejjam*.

*Vidyá*, ‘knowledge’; *vaidya*, ‘medical.’

## DHYAHYOR JHAH. (28).

*Jh* is substituted for *dhy* and *hy*: as,

[*dhy.*] *Majjhama*, *ajjháo*.

*Madhya*, ‘middle’; *adhyáya*, ‘a chapter.’

[*hy.*] *Vajjhao*, *gujjhao*.

*Váhyaka*, ‘external’; *guhyaka*, ‘secret.’

## SHKASKAKSHAM KHAH. (29).

*Kh* is substituted for *shk*, *sk*, and *ksh*: as,

[*shk.*] *Mukkham*, *pokkharo*.

*Mushka*, ‘a heap,’ (masc.); *pushkara*, ‘a lake.’

[*sk.*] *Khando*, *khandho*.

*Skanda*, ‘*Skanda*'; *skandha*, ‘the shoulder.’

[*ksh.*] *Khado*, *jakkho*.

*Kshata*, ‘wounded’; *yaksha*, ‘a demigod.’

## AKSHYÁDISHU CHHAH. (30).

In *akshī*, etc., *chhī* is substituted for *kshī*: as,

Aehchhí, lachehhí, chhuṇṇo, chhíram, chhuddho, uehchhitto, sarichchham, uehchhlú, uehchhá, chháram, richehho, machchhiá, chhuam, chhuram, chhet-tam, vachchho, dachchho, kuchchhí.

Akshi, 'the eye'; lakshmí, 'beauty'; kshuṇṇa, 'bruised'; kshíra, 'milk'; kshubdha, 'agitated'; utkshipta, 'tossed up'; sadriksa, 'like'; ikshu, 'the eane' [cf. i. 15]; ukshan, 'an ox'; kshára, 'black salt'; ríksa, 'a bear'; makshiká, 'a fly'; kshuta, 'sneezing'; kshura, 'a razor'; kshetra, 'a field'; vakshas, 'the breast'; daksha, 'Daksha'; kukshi, 'the belly,' etc.

## KSHAMÁVRIKSHAKSHĀNESHU VÁ. (31).

In the words *kshamá*, 'patience'; *vriksha*, 'a tree'; *kshana*, 'a moment, a feast,' *chhī* is optionally substituted for *kshī*: as, *Chhamá* or *khamá*; *vachchho* or *rukko*; *chhanam* or *khanam*. It should be observed<sup>1</sup> that the *chhī* is used in *vriksha* when *a* is substituted for *ri* [cf. i. 32], and in *kshana* when it signifies 'a feast.'

## SHMAPAKSHMAVISMAYESHU MHAH. (32).

*Mh* is substituted for *shm*, and also for the conjunct in the two words *pakshman* and *vismaya*: thus,

Gimho, umhá, pamho, vimhao.

Gríshma, 'the hot season'; ushman, 'the hot season'; pakshman, 'an eyelash'; vismaya, 'surprise.'

## HNASNASHNAKSHNAŚNÁM NHAAH. (33).

*Nh* is substituted for *hn*, *sn*, *shn*, *kshn*, and *śn*: thus,

[*hn.*] Vanhí, janhú.

Vahni, 'fire'; jahnu, 'Jahnu.'

[*sn.*] Nháñam, pañhudam.

Snána, 'bathing'; prasnuta, 'flowing.'

[*shn.*] Vinhú, kanhó.

Vishnu, 'Vishnu'; krishna, 'Krishna' [iii. 61].

[*kshn.*] Sanham, tinham.

Slakshna, 'small'; tikshna, 'sharp.'

<sup>1</sup> Lassen (Gymnosoph. p. 21) explains *ish* in this sense as 'desideratum est, optatum, i.e., à doctrinæ hujus conditoribus constitutum.' It is especially used to introduce an additional rule of a Commentator.

[*śn.*] *Panho*, *sīnho*.

*Praśna*, ‘a question’; *śiśna*, ‘penis.’

#### CHIHNE NDHAH. (34).

In the word *chihna*, ‘a mark,’ *ndh* is substituted for the conjunct: as, *Chindham*.

#### SHPASYA PHAH. (35).

*Ph* is substituted for *shp*: as,

*Pupham*, *sappham*, *nippħao*.

*Pushpa*, ‘a flower’; *śashpa*, ‘young grass’; *nishpaya*, ‘without water.’

#### SPASYA SARVATRA STHITASYA. (36).

*Ph* is substituted for *sp*, wherever it is found (that is, in the beginning or end of a word): as,

*Phanso* [*cf.* iv. 15], *phandānam*.

*Sparśa*, ‘touch’; *spandana*, ‘a throbbing.’

#### SI CHA. (37).

*Si* is also sometimes substituted for *sp*: as, *Padisiddhi* for *pratisparddhin*, ‘a rival’ [*cf.* i. 2].

#### VÁSHPE ÁSRUNI HAH. (38).

*H* is substituted for *shp* in the word *váshpa*, when it signifies, ‘a tear’: as *Váho*. Why do we specify this signification? When it signifies, ‘hot vapour,’ we must use *vappho* (in accordance with S. 35).

#### KÁRSHÁPANE (39.)

In the word *kárshápana*, ‘a certain weight,’ *h* is substituted for the conjunct: as, *Káhápano*.

#### ŚCHATAPSÁM CHHAH. (40).

*Chh* is substituted for the conjuncts *śch*, *ts*, and *ps*: thus,

[*śch.*] *Pachehhimam*, *achchheram*; [*ts.*] *vachchho*, *vachchharo*; [*ps.*] *lichchhá*, *juguchchhá*.

*Paśchima*, ‘western’; *áscharya*, ‘wonderful’; *vatsa*, ‘a calf’; *vatsara*, ‘a year’; *lipsá*, ‘desire’; *jugupsá*, ‘censure.’

#### VRIŚCHIKE NCHHAH. (41).

In the word *vriśchika*, ‘a scorpion,’ *nehh* is substituted for *śch*: as, *Vinchhuo* (*cf.* i. 15).

#### NOTSUKOTSAVAYOH (42).

In the words *utsuka*, ‘regretting,’ and *utsava*, ‘a feast,’ the substitution

of *chh* for *ts* (enjoined by S. 40) is forbidden: we have therefore *Ussuo* and *ussaro* (by iii. 1, 50).

### NMO MAH. (43.)

*M* is substituted for *nm*, although (by S. 2) *m* is properly elided when it is the second member of a conjunct: as,

Jammo, vammaho.

Janman, 'birth'; manmatha, 'love.' [cf. ii. 39.]

### MNAJYAPANCHÁSATPANCHADAŚESHU ḪAH. (44.)

*N* is substituted for *mn* and *jñ*, and for the conjunct in the words *pancháśat* and *panchadaśa*: as,

Pajjuṇo, janno, viññānam, pannásá, pannaraho.

Pradyumna, 'Káma'; yajna, 'a sacrifice'; vijnána, 'knowledge'; pancháśat, 'fifty'; panchadaśa, 'fifteenth.'

### TÁLAVRINTE ḪTAH. (45.)

In the word *tálavrinta*, 'a fan,' *nt* is substituted for the conjunct: as, *Tálavrentaam*.

### BHINDIPÁLE ḪDAH. (46.)

In the word *bhindipdla*, 'a dart,' *nd* is substituted for the conjunct: as, *Bhindiválo*.

### VIHWALE BHAHAU VÁ. (47.)

In the word *vihwala*, 'agitated,' *bh* and *h* are optionally substituted for the conjunct: as, *Vebbhalo*, *vihalo* [for the *e* of the first form see i. 12].

### ĀTMANI PAH. (48.)

In the word *ātman*, 'self,' *p* is substituted for the conjunct: as, *Appá*.

### KMASYA. (49.)

*P* is substituted for the conjunct *km*: as,

Ruppam, ruppiú.

Rukma, 'gold'; Rukminí, 'Lakshmí.'

The Commentator remarks that this and the preceding Sútra (which might otherwise have been united) are separated, because the latter of the two (S. 49) is absolute, while the former (S. 48) is only partially applicable, as *ātman* admits of another form [see v. 45] besides *appá*.

### ŚESHLÁDEŚAYOR DWITWAM ANÁDAU. (50.)

Wherever after performing an elision or substitution enjoined by a rule, a single consonant comes to represent a conjunct, this letter is always doubled, except in the beginning of a word.

As examples of such, after elision :

Bhuttam, maggo.

Bhukta, 'eaten' [the *k* elided by iii. 1]; márga, 'a path' [the *r* elided by iii. 3].

As examples of such, after substitution :

Latthí, ditthí, hattho.

Yashṭi, 'a stick'; drishṭi, 'sight' [iii. 10]; hasta, 'the hand' [iii. 12].

Why do we except those which are at the beginning of a word? Compare such cases as,

Khaliam, khambho, thavao.

Skhala, 'fallen' [the *s* elided by iii. 1]; stambha, 'a post' [iii. 14] stavaka, 'a nosegay' [iii. 12].

### VARGESHU YUJAH PÚRVĀH. (51.)

When the doubling enjoined by the previous Sútra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate (that is, the second or fourth letter of its class,)¹ it is to be doubled by prefixing its own non-aspirate: in the case of the other letters, of course they themselves are their own duplicates.

Examples by elision :

Vakkhánam, aggho, muchhhá, nijjharo, luddho, níbbharo.

Vyákhyána, 'explanation'; argha, 'oblation'; múrchhá, 'fainting'; nirjhara, 'a cascade'; lubdha, 'greedy'; nirbhara, 'excessive.'

Examples by substitution :

Ditthí, latthí, vachchho, vipphariso, nittháro, jakkho, lachchhí, atthí, puppham.

Drishṭi, 'sight'; yashṭi, 'a stick'; vakshas, 'the breast' [*cf.* iv. 18]; visparśa, 'touch'; nistára, 'crossing'; yaksha, 'a demigod'; lakshmí, 'beauty'; asthi, 'a bone'; pushpa, 'a flower.'

### NÍDADISHU. (52.)

In the words *núda*, etc., the medial letter is doubled, although it is not a conjunct : as,

Neddam [for the *e* see i. 19], sottam, pemmam, válittam, ujjuo, jannao, jovvanam.

<sup>1</sup> The Prákrita Sarvaswa explains *yuj*, 'Yug iti samánám dwitíyachatur-thádínám sanjná.'

Nída, 'a nest'; srota, 'a river'; preman, 'affection'; vyáhrita, 'pronounced'; ríju, 'straight'; Janaka, 'the name of a king'; yauvana, 'youth.'

### ÁMRATÁMRAYOR BAH. (53.)

In the words *ámra*, 'the mango,' and *támra*, 'copper,' *b* is employed in the doubling enjoined by Sútra 50: as *Ambam*, *tambam*.<sup>1</sup>

### NA RAHOH. (54.)

*R* and *h* are never doubled: as,

Dhíram, túram [iii. 18], jihá [i. 17, iii. 3], váho [iii. 38].

Dhairya, 'firmness'; túrya, 'a musical instrument'; jilhwá, 'a tongue'; váspha, 'a tear.'

### ÁÑO JNASYA. (55.)

When *jn* is preceded by the preposition *á*, its substitute *n̄* (by Sútra 44) is not doubled: as, Áná, áñattí, for Ájná, ájnapti, 'an order.' Why, "when preceded by *á*"? In *Sanná* for *Sanjná*, 'a name,' the rule does not hold.<sup>2</sup>

### [NA VINDUPARE.] (56.)

A letter, which immediately follows anuswára, is not doubled: as, Sankanto, sanjhá, for Sankránta, 'gone'; sandhyá, 'twilight.' The *k* and *jh* would otherwise have been doubled by Sútras 3, 28, 50.

### SAMÁSE VÁ. (57.)

In a compound word, the doubling is optional, whether in the case of an elision or substitution: as,

Náiggámo or náigámo; kusumappaaro or kusumapaaro; devatthuí or devathuí; áñálakkhambo or áñálakhambo.

Nadígráma, 'a village by a river'; kusumaprakara, 'a nosegay'; devastuti,

<sup>1</sup> For this difficult Sútra, cf. the Var. Lect. Four of the MSS. of Vararuchi read *avram*, etc.; two seem to read as above, which is clearly supported by Hema-eh., the Prák. Sarvaswa, Prák. Sanjiv., and Sanksh. Sára. If it be correct, I suppose the successive changes are *aman* [by iii. 3], then [by iii. 50] *ammam*, but here S. 53 interposes, and we have *ambam* or *amram*. The only other way of explaining it seems to be by reading *amram*, i.e., the *v* is substituted for the *r* and then doubled.

<sup>2</sup> This instance is not a good one, if the next Sút. be genuine, which forbids the doubling of the *n̄* after the anusw. of *sam*. Probably this led to the var. lect., *vijnatti* — *vijnapti*.

'praise of the gods'; álánastambha, 'an elephant's post' [for this, cf. iii. 14, and iv. 29].

### SEVÁDISHU CHA. (58.)

In the words *sevá*, etc., the doubling of the medial letter is also optional : as, Sevvá, sevá; ekkam, eam; nakkho, naho; devvam, daïvam; asivvam, asivam; telokkam, teloam; nihitto, nihiō; tunhikko, tunhio; kanniáro, kaniáro; diggham, dñham; rattí, ráí; dukkhio, duhio; asso, aso<sup>1</sup>; issaro, ísaro; vissáso, víssáso; nissáso, nísáso; rassí, rasí; mitto, mio; pusso, puso.

Sevá, 'service'; eka, 'one'; nakha, 'a nail'; daiva, 'fate'; ásiva, 'unlucky'; trailokya, 'the three worlds'; nihita, 'entrusted'; túshn̄íka, 'silent'; karnikára, 'the tree so called'; dírgha, 'long'; rátri, 'the night'; duhkhitā, 'wretched'; áswa, 'a horse'; íswara, 'God'; viśwása, confidence'; niśwása, 'a sigh'; raśmi, 'a ray'; mitra, 'friendly'; pushya, 'the eighth lunar asterism.'

The alternative can be considered in two ways ; in words like *sevá*, there would have been no occasion for the doubling, except for this rule ; in words like *dírgha*, the doubling is already enjoined by other rules [*e.g.* iii. 3, and iii. 50], and therefore the option granted by this is required to dispense with their operation.<sup>2</sup>

### VIPRAKARSHAH. (59.)

This being an *adhikára* will be implied in the following Sútras. *Yuktasya* still continues to be implied from S. 9. We are therefore to understand that the subject of the succeeding Sútras to the end of the section will be the separation [*viprakarsha*] of conjuncts.

### KLISHTAŚLISHTATARATNAKRIYÁŚÁRNGESHU TATSWARAVAT PÚRVASYA. (60.)

In the words *klishta*, etc., the conjunct consonants are divided; and the first consonant, which has no vowel of its own, suffers vocalisation, and becomes sounded with the original vowel:<sup>3</sup> as,

<sup>1</sup> I should prefer *aso* [*cf.* i. 2], though the MSS. and the Pr. Sanj. have *aso*.

<sup>2</sup> For this rule, *cf.* Lass., pp. 275—7, who would explain some of the instances by the force of the accent.

<sup>3</sup> At the same time the new syllable so created is, of course, subject to previous rules, and thus the first consonant is sometimes elided by ii. 2. Thus we have *Ratna*, *ratña*, and then (by ii. 2) *raana*; and in S. 65, *padma*, *paduma*, and finally *paūma*.

Kilit̄ham, siliṭ̄ham, raṇam, kiriá, sárango (or in its crude form 'sáranga'.)

Klishta, 'distressed'; ślishta, 'embraced'; ratna, 'a gem'; kriyá, 'an action'; sárnga, 'horny.'

### KRISHNE VÁ. (61.)

In the word *kṛishṇa*, the separation of the conjunet *shṇ* is optional: in the case of separation, the vowel must be supplied as before; here, however, the option is definitely restricted; for the separation is imperative, when *kṛishṇa* means 'black,' as *kaśaṇo*; but is forbidden when it means "Vishṇu," as *kaṇho* [iii. 33].

### IH ŚRÍHRÍKRÍTAKLÁNTAKLEŚAMLÁNASWAPNASPARŚAHARSHÁRHAGARHESHU. (62.)

In the following words the conjunet is divided, and the first consonant suffers vocalisation as before; but the inserted vowel is *i*, and not the original vowel.

Sirí, hirí, kirító, kilanto, kileso, milánam, sivino, phariso, hariso, ariho, gariho.

Śrí, 'beauty'; hrí, 'shame'; kríta, 'bought'; klánta, 'wearied'; kleśa, 'distress'; mlána, 'withered'; swapna, 'sleep'; sparṣa, 'touch'; harsha, 'joy'; arha, 'worthy'; garha, 'a censurer.'

### AH KSHMÁŚLÁGHAYOIH. (63.)

In the words *kshmá*, 'the earth,' and *ślágħá*, 'praise,' the conjunet is divided as before, but the first consonant is sounded with *a*: as, *Khamá*, *saláħá*.

### SNEHE VÁ. (64.)

In the word *sneha*, 'love,' the division of the conjunet is optional, but when it does take place, the first consonant is sounded with *a*, as in the preceding Sútra: as, *Sañeho*, *nəho*. [For the second form, *ef. iii. i.*]

### UH PADMATANVÍSAMESIHU. (65.)

In *padma*, 'a lotus,' and words like *tanví* (fem. of *tanu*, 'slender,') such as *laghví* (fem. of *laghu*, 'light') etc., the conjunet is divided, and the first consonant is sounded with *u* instead of the original vowel: as, *Paūmam*, *tanví*, *lahui*.

### JYÁYAM ÍT. (66.)

In *jyá*, 'a bowstring,' the conjunet is divided, and the first consonant is sounded with *i*, instead of the original vowel: as, *Jiá*.

## SECTION THE FOURTH.

## SANDHÁV ACHÁM AJLOPAVIŚESHÁ BAHULAM. (1.)

*Ach* is here of course the *pratyáhára*, or technical term for all the vowels. When vowels are in Sandhi, or in a state of immediate conjunction, various kinds of vowels and elisions arise.

## 1. Various kinds of vowels: as,

Jaūnaādam, jaūnāādam; nāissotto, nāisotto; vahumuham, vahúmuham; kannāūram, kannāūram; siroveanā, siraveanā; piápíam, piápiam; siásiam, siásiam; savomuo, savomúo; saroruham, sararuham.

Yamunátata, ‘the bank of the Jumná’; nadísrotas, ‘the river-stream’; vadhmukha, ‘having a woman’s face’; karnapúra, ‘the mimoso śírisha’; sirovedaná, ‘a pain in the head’; pítápítá, ‘drunk and not drunk’; sitásita, ‘white and black’; saroruha, ‘a lotus.’

## 2. Various kinds of elision: as,

Ráaūlam, ráulam; tuhaddham, tuhaaddham; mahaddham, mahaaddham; pávadānam, páavadañam [viii. 51]; kumbháro, kumbhaáro; pavanuddhaam, pavañoddhaam.

Rájakula, ‘a royal family’; tavárdha, ‘half of thee’; mamárrddha, ‘half of me’; pádapatana, ‘prostration at any one’s feet’; kumbhakára, ‘a potter’; pavanoddhata, ‘tossed by the wind.’

When a conjunct consonant follows, it is always the *first* of the two meeting vowels, which is elided (when there is any elision at all, which is not always required). From the use of *bahula*, or ‘variously,’ in the Sútra, we conclude that these changes are in some cases absolute, in others they admit of different forms; hence, when other forms are met with, they are still to be considered as here provided for in the *lakshana* or Sútra.<sup>1</sup>

<sup>1</sup> The Comm. of this Sútra is obscure, and its examples corrupt, and the MSS. afford little aid; but the Prák. Sanjiv. by its use of the Sútra in its

## UDUMBARE DOR LOPAH (2.)

In *udumbara*, 'copper,' *du* is elided: as, *Umbaram*.

## KÁLÁYASE YASYA VÁ. (3.)

In *káláyasa*, 'iron,' *ya* is optionally elided: as, *Kálásam*, *kálásam*.

## BHÁJANE JASYA. (4.)

In *bhájana*, 'a vessel,' *ja* is optionally elided: as, *Bhánam*, *bháanam*.

## YÁVADÁDISHU VASYA. (5.)

In the words *yávat*, etc., *v* is optionally elided: as,

Já, jáva; tá, táva; páráo, párávao; anuttanta, anuvattanta; jíam, jíviam; eam, evvam; ea, evva; kualaam, kuvalaaam.

Yávat, 'how far'; távat, 'so far'; párvata, 'a dove'; anuvartamána, 'following'; jívita, 'life'; evam, eva, 'so'; kuvalaya, 'a blue lotus,' etc.

## ANTYASYA HALAH. (6.)

The 'option' of the preceding sútras ends here. A final consonant is always elided: as,

*Jaso* [*cf.* iv. 18, 19], ḡham, saro, kammo, jáva, táva.

Yaśas, 'glory; nabhas, 'the sky'; saras, 'a lake'; karman, 'a deed'; yávat, 'how far'; távat, 'so far.'

Comm. on other Sútras throws some light upon its meaning. Here we continually find it quoted to explain any apparent irregularity in the Sandhi of a Prákrit example, which is not provided for by any definite rule. For instance, let us take the word *teraha* = Sans. *trayodaśa*, and trace the successive changes by which Vararuchi brings out the Prákrit form. By i. 5, we have *treyodaśa*, by ii. 14, 44, *treyoraha*, and by ii. 2, iii. 3, *teoraha*; but we have no rule for the elision of the *o*, except iv. 1, which is adopted by the Prák. Sanj. Bhámaha, in his first list of examples, appears to extend the rule beyond its legitimate application, and includes under it the various instances where the finals of feminine nouns in *ā*, *ī*, and *ū* are optionally shortened in composition [*cf.* Lass., p. 290], as in *vahumuham* or *vahúmuham*, etc.; or where neuter words in *as* admit, when compounded, of two forms in *o* or *a*, as *siro-* or *sira-veañā*. (The first three pairs of ex. are given also in the Comm. of Hema-ch., Sút. 3, *dīrghahraswau mithovrittai*.) The forms in line 7 of the Sans. text, *piápíam*, etc., are very doubtful, as well as their Sans. interpretation. *Savomuo* is certainly corrupt, and neither of the Sans. explanations given in the MSS. is satisfactory. That in DE seems the best,

STRIYÁM ÁT. (7.)

Á is substituted for the final consonant of a feminine word : as,  
Sariá, padívaá, váá.

Sarit, 'a river'; pratipad, 'the first day of a lunar fortnight'; vách,  
'speech.'

RO RÁ. (8.)

Rá is substituted for a final *r*, in a feminine word : as,  
Dhurá, girú.

Dhur, 'the carriage-pole'; gir, 'speech.'

NA VIDYUTI. (9.)

Á is not substituted for the final letter of *vidyut*, 'lightning' (by S. 7),  
but although a feminine noun ending in a consonant, it follows Sútra 6, and  
becomes *Vijjú*.

ŚARADO DAH. (10.)

*Da* is substituted for the final *d* of *śarad*, 'autumn,' and thus we find  
*Sarado* [for its gender, cf. S. 18].

DIKPRÁVRISHOS SAH. (11.)

Similarly *sa* is substituted for the final sibilant of *dīś*, 'a region,' and *právrish*,  
'the rainy season': as, *Disá*, *páuso* (for the change in gender, cf.  
S. 18; *dīś* continues feminine as before<sup>1</sup>).

if we correct it to *śarrámrita*, but the two Prák. forms still need some  
correction. In lines 9, 10, if we make the corrections *pá-pávadánam*, and  
add the form *pavanoddhaam* in l. 10, we may adopt the reading of BDEW  
as given in the text, and their Sans. explanations as given in the var. lect.  
The lines 1—3 on p. 31 are not without difficulty. Lassen has given l. 1  
as a new Sútra, but I prefer taking it as an additional observation of the  
Comment. to explain such a form as *pavanuddhaam*. *Paranoddhaam* would  
have been equally correct, but not *pavanaddhaam*; as the elision before a  
conjunction (where it takes place at all), must be that of the former vowel.  
Similarly in the Bhatí-Kávyá, vol. ii. p. 114, on the word *ravottunga*, the  
Schol. remarks that although by the rule '*lopo 'chah*,' which enjoins the  
elision of the preceding vowel, when a second follows, it should be *ravut-*  
*tunga*, still by the influence of the *bahula*, the elision is not absolute [*Atra*  
*yadyapi prákrite 'lopo 'cha' ityanena achi parə acho lope ravuttungeti syát,*  
*tathápi bahuládhikárán násti lopah*].

<sup>1</sup> 'Id tantum vult regula, non dicendum esse *diká* et *právriṭá*.' Lass. Inst.

MO VINDUH. (12.)

Anuswára is substituted for a final *m* : as, *Aechham*, *rachchham*, *bhaddam*, *aggim*, etc.<sup>1</sup>

ACHI MASCHA. (13.)

When a vowel immediately follows, *m* may optionally remain ; or, in other words, Sandhi in this case is allowed : as, *Phalam araharaī* or *phalam-araharaī*, ‘he gathers fruit.’

NANOR HALI. (14.)

Anuswára is substituted for the dental and palatal nasals when a consonant follows, and so also is *m*<sup>2</sup> (as we infer from the preceding Sút.) : as,

*Anso* or *amso*, *kanso* or *kamso*, *vanchaníam* or *vamchaníam*, *vinjho* or *vimjho*.

*Ansa*, ‘a part’; *kansa*, ‘the name of a king’; *vanchaníya*, ‘to be tricked’; *vindhya*, ‘the Vindhya mountains’ (*vinjha* = *vindhya*, by iii. 28).

VAKRÁDISHU. (15.)

In *rakra*, etc. Anuswára is inserted as an augment : as,

*Vankam*, *tansam*, *hanso*, *ansú*,<sup>3</sup> *mansú*, *gunthí*, *mantham*, *manansiní*, *dansaṇam*, *phanso*, *vanno*, *paṭinsudam*, *anso*, *ahimunko*.

*Vakra*, ‘crooked’; *tryasra*, ‘a triangle’; *hraswa*, ‘short’; *aśru*, ‘a tear’; *śmaśru*, ‘a beard’; *grishtí*, ‘a cow with one calf’; *masta*, ‘the head’; *manaswiní*, ‘a wise woman’; *darśana*, ‘sight’; *sparśa*, ‘touch’; *varṇa*, ‘a colour’; *pratiśruta*, ‘promised’; *aśwa*, ‘a horse’; *abhimukta*, ‘released,’ etc.

MÁNSÁDISHU VÁ. (16.)

In such words as *mánsa*, etc., the use of Anuswára is optional : as,

<sup>1</sup> As this and the two following rules merely refer to Prákrit orthography, they are of no importance in an English translation, and can hardly be understood, except by those who understand the original text.

<sup>2</sup> There can be little doubt that this addition of Bhámaha’s is wrong ; the Prák. Sanj. (though corrupt) is silent about it ; Hema-chandra’s corresponding Sút. [i. 24], is ‘*Nananano ryanjane. Na ṣa na na ityेत्शम् स्थाने, ryanjane pare, anuswáro bhavati.*’ In the ex. *ansa* and *kansa*, Bhámaha appears to consider the nasal as a dental, in consequence of the dental sibilant which follows it.

<sup>3</sup> For this masculine form of *aśru*, cf. Williams’ Śak. p. 165, where Bochtlingk’s correction [Śak. p. 217] is adopted.

Mansam, másam; kaham, kaha; núnam, núna; tahim, tahi (vi. 7); ásum, ásu.<sup>1</sup>

Mánsa, 'flesh'; katham, 'how'; núnam, 'certainly'; tasmin, 'in that'; ásu, fem. loc. plural of *idam*, 'this.'

There is no definite class of words, such as *mánsa*, etc.; but wherever, through fear of violating the metre, Anuswára is sometimes used and sometimes omitted, the Commentator wishes such a word to be considered as included in the class referred to.

### YAYI TADVARGÁNTAH. (17.)

When any consonant immediately follows, except *h* and the sibilants (*i.e.*, the *pratyáhára yay*), Anuswára may optionally become the nasal of the class to which the letter belongs: as, *Sánká*, *sankho*, *ánko*, *angam*, *sánchezā*, *sán-dho*, etc.; or we may use the option of the rule, and say *pankam*, *vindú*, *sanká*, etc. 'Why do we use the *pratyáhára yay* in the Sútra?' That we may exclude *h* and the sibilants, as in *anso*, etc., where we can only use Anuswára.

### NASÁNTAPRÁVRITÍSARADAH PUNSI. (18.)

Nouns ending in *n* and *s*, and the two words *právrish* and *śarad*, are to be used in the masculine gender (the final *n* and *s* being elided by Sút. 6): as, Kammo, jammo, vammo.

Karman, 'a deed'; janman, 'birth'; varman, 'armour.'

Jaso, tamo, saro.

Yaśas, 'glory'; tamas, 'darkness'; saras, 'a lake.'

Páuso, sarado.

Právrish, 'the rainy season' [*cf. iv. 11*]; śarad, 'the autumn' [*cf. iv. 10*].

### NA ŚIRONABHÁSI. (19.)

Śíras, 'the head,' and *nabhas*, 'the sky' (although both end in *s*), must not be used in the masculine (but in the neuter, as in Sanskrit), and thus we have *Siram* and *naham*.

### PRISHTHÁKSHIPRAŚNÁH STRIYÁM VÁ. (20.)

The three words *prishtha*, 'the back'; *akshi*, 'the eye'; and *praśna*, 'a

<sup>1</sup> *Ásum ásu* are conjectural. This Sútra is considered also to apply to the *anuswára*, which is optionally added to the terminations of the instr. and loc. plural, and neuter nom. plur. etc.: as, *rachchhehim* or *-hi*, *rachchhesu* or *-sum*, *vanái* or *-áim*.

question,' may be optionally used in the feminine gender: as, *Putt̄hi* or *puttham*, *achchhi* or *achechham*, *panhá* or *panho*.

### ODAVÁPAYOH. (21.)

*O* is optionally substituted for the prepositions *ara* and *apa*, when in composition: as,

Oháso or avaháso, osáriam or avasáriam.

Avahásá, 'laughter'; apasárita, 'gone out.'

### TALTWAYOR DÁTTANAU. (22.)

*Dá* and *ttaya* are respectively substituted for the affixes *tal* and *twa* (which are used in Sanskrit to form abstract nouns): as,

Píñadá, pínattanam, múñhadá, múñhattanam.

Pínatá, pínatwa, 'fatness'; múñhatá, múñhatwa, 'folly.'

### KTWA ÚNAH.<sup>1</sup> (23.)

*Úna* is substituted for *ktwá* (the affix of the indeclinable past participle): as,

Gheúna, soúna, káúna, dáuna.

Grihitwá, 'having seized'; śruttwá, 'having heard'; kritwá, 'having made'; datwá, 'having given.'

### TRINA IRAH SÍLE. (24.)

*Ira* is substituted for the affix *trin*,<sup>2</sup> signifying *śila*, 'habits,' or 'disposition': as,

Bhamiro, hasiro.

Bhramanáśila or bhramitri, 'fond of wandering'; hasanaśila or hasitri, 'fond of laughing.'

### ÁLVILLOLLÁLAVANTENTÁ MATUPAH. (25.)

*Álu*, *illa*, *ulla*, *ála*, *vanta*,<sup>3</sup> *inta* are substituted for *matup*, the affix signifying 'possession.'

Ísalú, niddálú; viárilla, máláilla; viárulla; dhanála, saddála; dhanavanta, joavanava; rosáinta,<sup>4</sup> páñáinta.

Írhávat, 'envious'; nidrávat, 'sleepy'; vikáravat, 'changed'; málávat,

<sup>1</sup> The Pr. Sanj. gives this Sút. as *ktwá túnah*, and similarly the Sanksh. Sára, 180 [Lass. App. p. 47]; cf. Lass. Inst. p. 367, and *infra*, viii. 55.

<sup>2</sup> Cf. Pán. iii. 2. 134 and 135.

<sup>3</sup> Written *vanda* in Śak., Williams, p. 38, 1; cf. Bochtlingk, note p. 166.

<sup>4</sup> Cf. Lass. pp. 289, 290.

'having a garland'; *dhanavat*, 'wealthy'; *śabdavat*, 'sounding'; *yauvanavat*, 'youthful'; *roshavat*, 'angry'; *prāṇavat*, 'alive.'

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors.

[Sometimes<sup>1</sup> we find *ā* instead of *matup*, and sometimes *manta*: as *hañumā* or *hañumanta* for *hanumat*, 'the monkey-chief'; others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *śaishikāh* (*cf.* Pán. iv. 2, 92), as *purilla* for *paurastya* (a derivative with the affix *tyak*, Pán. iv. 2, 98), 'produced in the east'; *appulla* for *ātmīya* (a derivative with the affix *chha*, Pán. iv. 2, 114) 'belonging to one's self.'

Instead of the pronouns *kim*, etc., in the sense of 'measure' (Pán. v., 2, 39), we should use *keddaha*, etc.: as,

*Keddaha*, *kettia*; *jeddaha*, *jettia*; *teddaha*, *tettia*; *eddaha*, *ettia*.

*Kiyat*, 'how much'; *yávat* (explained by Páñini as 'yat parimánam asya') 'as much as'; *távat*, 'so much'; *etávat*, 'thus much.'

Others add *huttam* as a substitute for the affix *kritwas*, (Pán. v. 4, 17), but the present Commentator wishes this to be considered as a provincialism: as, *saahuttam* for *śatakritwas*, 'a hundred times'; *sahassahuttam* for *sahasrakritwas*, 'a thousand times.'

The affix *ka* is also frequently added to a word without changing its meaning (the *k* being of course elided by ii. 2): as, *Bhamaro* or *bhamarao*, for *bhramara*, 'a bee.'<sup>2</sup>]

### VIDYUTPÍTÁBHYÁM LAH. (26.)

The affix *la* is used at the end of the words *vidyut*, 'lightning,' and *pita*, 'yellow,' without altering their meaning: as, *Vijjú* or *vijjuli*; *píam* or *píalam*.

### [VRINDE VO RAH.] (27.)

In the word *vrinda*, 'a heap,' *r* is optionally used after the *v*, without altering its meaning: as, *Vrandam* or *vandam*.

### KARENVÁM RANOH STHITIPARIVRITTIH. (28.)

In the word *karenu*, 'a female elephant,' the *r* and *n* are transposed: as,

<sup>1</sup> For this passage, see App. B.

<sup>2</sup> See App. B. I have added the ex. (omitted in Vararuchi) from the Prák. Sanj. The word *játav* appears to be corrupt; *cf.* the corresponding rules in Hema-ch. and the Prák. Sanj.

*Kauerū.* From the express mention of the feminine, we infer that the rule does not hold in the masculine: as, *karenū*, ‘a male elephant.’

### ÁLÁNE LANOH. (29.)

In the word *álána*, ‘an elephant’s post,’ the *l* and *n* are transposed (of course, as before, without their vowels): as *Índalakhambo* for *álánastambha* [cf. iii. 57].

### VRIIASPATAU VAIIOR BHAAU. (30.)

In the word *vrihaspati*, ‘the regent of the planet Jupiter,’ *bh* and *a* are respectively substituted for *v* and *h*: as, *Bhaapphai* [cf. iii. 36].

### MALINE LINOR ILAU VÁ. (31.)

In the word *malina*, ‘dirty,’ *i* and *l* are optionally substituted for *li* and *n* respectively: as, *maīlam* or *malinam*.

### GRIIE GHARO 'PATAU. (32.)

*Ghara* is used in the sense of *gṛīha*, ‘a house,’ except when it is followed by *pati*, ‘a master’: as *gharam*, ‘a house.’ ‘Why do we make this exception?’ Because we have *gaharai* for *gṛīhapati*, ‘a householder.’

### DÁDHÁDAYO BAHULAM. (33.)

The class of words called *dádhá*, etc., are irregularly used instead of the class *danshtrá*, etc.: as,

*Dádhá*, *danshtrá*, ‘a tooth’; *enhim*, *idánim*, ‘now’; *dhíá<sup>1</sup>* or *dhúdá*, *duhitá*, ‘a daughter’; *chátuliam*, *cháturya*, ‘dexterity’; *maṇḍúro*, *mandúka*, ‘a frog’; *ghare nihitam* [iv. 32], *grihe nihitam*, ‘deposited in the house’; *kandotṭo<sup>2</sup>*, *utpala*, ‘a blue lotus’; *golá*, *godávarí*, ‘the river Godávari’; *niḍálam<sup>3</sup>*, *laláṭa*, ‘the forehead’; *bhumaá*, *bhú*, ‘the earth’; *veluriam*, *vaidúrya*, ‘lapis lazuli’; *avahovásam*, *ubhayapárśwa*, ‘both sides’; *máindo* or *máando<sup>4</sup>*, *chúta*, ‘a mango tree.’

The word *ádi* in the Sútra is used in the sense of ‘similitude’ or ‘class’; therefore all words of common speech may be considered as comprehended under this rule, which are used by convention in different provinces.<sup>5</sup>

<sup>1</sup> *Dhídá* is a Sans. word, see Lex.; cf. also Hindúst. دھیڈ *dhiyá*.

<sup>2</sup> Cf. Sans. *kandotṭa*.

<sup>3</sup> Cf. Sans. *niṭála*.

<sup>4</sup> Cf. Sans. *mákanda*.

<sup>5</sup> As might be expected, the MSS. differ very much in several of the Prákrit ex. of this Sútra: cf. var. lect.

## SECTION THE FIFTH.

## ON DECLENSION.

## ATA OT SOH. (1.)

*O* is substituted for *su*, the affix of the nom. sing., after a word ending in *a* : as,

*Vachehho*, *vasaho*, *puriso*.

*Vrikshas*, ‘a tree’; *vrishabhas*, ‘a bull’; *purushas*, ‘a man.’ [The *a* is considered to be elided by iv. 1.<sup>1</sup>]

## JAŚSASOR LOPAH. (2.)

*Jas* and *śas*, the affixes of the nom. and acc. plural are elided after words ending in *a* : as *vachhhá sohanti* for *vriksháh śobhante*, ‘The trees are beautiful.’ Here the vowel *a* is lengthened by Sútra 11, and then the affix *jas* is elided. *Vachchhe niachchhaha* for *vrikshán niyachchhatá*,<sup>2</sup> ‘Bring the trees.’ Here the final *a* becomes *e* by Sút. 12, and then the affix *śas* is elided.

ATO 'MAH.<sup>3</sup> (3.)

The *a* of *am*, the affix of the accusative singular, is elided after words ending in *a* : as, *Vachham pekkhaī*, for *vriksham prekshate*, ‘He sees a tree.’ For the anuswára, see iv. 12.

## TÁMOR NAH. (4.)

After words ending in *a*, *na* is substituted for *tá* and *ám*, the affixes of the instrumental singular, and the genitive plural: as, *Vachhena*, *vachchhána*,<sup>4</sup> for *vrikshena*, ‘by a tree,’ *vrikshánám*, ‘of trees.’ The *e* of the former word is caused by Sút. 12; the long vowel of the latter by Sút. 11.

<sup>1</sup> So the Prák. Sanj. ; cf. the addition in D noticed in the Var. Lect.

<sup>2</sup> Such is the interpr. of the MSS. ; but cf. viii. 69, *infra*.

<sup>3</sup> The sign  $\S$  is accidentally omitted in the Sútra as printed in the text.

<sup>4</sup> The MSS. write *vachhhána*, *vachchhánam* indifferently, the final anuswára in these and similar forms being considered optional by iv. 16.

## BHISO HIM. (5)

*Him* is substituted for *bhis*, the affix of the instrumental plural, after words ending in *a*: as, *Vachchhim* for *vrikshais*, 'by trees.' For the insertion of *e*, see Sút. 12.

## NASER ÁDODUHAYAH. (6.)

After words ending in *a*, *á do du hi* are severally substituted for *iasí*, the affix of the ablative sing.: as, *Vachehhá*, *rachchhádo*, *rachchhádu*, *rachchháhi*. For the long vowel of the penultimate in the last three forms, see Sút. 11; and for the first form, see Sút. 13.

## BHYASO HINTO SUNTO. (7.)

After words ending in *a*, *hinto* and *sunto* are substituted for *bhyas*, the affix of the ablative plural: as, *Vachchhdhinto*, *rachchhásunto*. For the long vowel of the antepenult., the commentary refers us to the *cha*, or 'and,' in Sút. 12.<sup>1</sup>

## SSO NASAH. (8.)

After words ending in *a*, *ssa* is substituted for *ias*, the affix of the genitive sing.: as, *Vachchhassa*.

## NER EMMÍ. (9.)

After words ending in *a*, *e* and *mmi* are substituted for *ii*, the affix of the locative sing.: as, *Vachchhe*, *rachchhammi*. For the elision of the final *a* in *rachchhe*, we are referred to Sút. 13.

## SUPAH SUH. (10.)

After words ending in *a*, *su* is substituted for *sup*, the affix of the loc. plural: as, *Vachchesu*. For the *e*, we are referred to Sút. 12.

## JAŚŚASNAŚYÁMSU DÍRGHAH. (11.)

For the final *a* of these nouns, *á* is substituted before the affixes of the nom. and acc. plural, the ablative singular and the genitive plural: as,

<sup>1</sup> Bhámaha does not recognise the forms with *e*, as *rachchhehinto*, *rachchhesunto*; but it seems plain from this very artifice of the *cha*, that such forms are correct; cf. *infra*, notes v. 12; vi. 62; and Lass., p. 310. Hemachandra expressly gives a Sút., 'Bhyasi rá'; with comm. 'Bhyasádése pare ato dírgho rá bhavati, rachcháhinto, rachchhehinto,' etc., and so does the Prák. Sarvaswa. For the difference of meaning between the two forms, see Lass. p. 310, 'hinto caussam significat, à quā procedit effectus; sunto indicat unde proficiscaris.'

*Vachchhá sohanti*, ‘the trees are beautiful’ [for the elision of *jus*, see Sút. 2];<sup>1</sup> *vachchhádo*, *vachchhdú*, *vachchháhi* for *vrikshát* [see Sút. 6]; *vachchhána* for *vrikshánám* [see Sút. 4].

### ECHA SUPYANÍNASOH. (12.)

*E* is substituted for this final *a*, before all the case-affixes except those of the loc. and gen. sing. (*ni* and *nas*);<sup>2</sup> and from the *cha* in the rule we conclude that the long vowel also may be used; as *vachchhe pekkhaha*, ‘behold the trees’ [for the elision of *sas*, see Sút. 2]; *vachchhena* for *vrikshena* [see Sút. 4]; *vachchhehim* [Sút. 5]; *vachchhesu* [Sút. 10]. But the long vowel also may be used: as, *vachchháhinto*, *vachchhásunto* [Sút. 7].

‘Why do we except the affixes of the loc. and gen. sing?’ Because in *vachchhammi* [Sút. 9] and *vachchhassa* [Sút. 8], the short vowel is retained.

### KWACHHID ÑASINYOR LOPAH. (13.)

When *nasi* and *ni*, the affixes of the abl. and loc. sing., follow, in certain cases the final *a* of the noun is elided: as, *Vachchhá* [Sút. 6], *vachchhe* [Sút. 9], (that is, in this form of the abl. we elide the final *a* of *vachchha* to avoid the necessity of lengthening it by Sút. 11; and similarly in this form of the loc. we elide it to avoid such a word as *vachchhae*. In *vachchhádo*, etc., and *vachchhammi* we see the opposite; cf. also vi. 61.)

### IDUTOH ÍSASO NO. (14.)

In nouns ending in *i* and *u*, *no* is substituted for *sas*, the affix of the acc. plural: as, *Aggiño*, *váuno*, for *agnín*, ‘fires,’ *váyún*, ‘winds.’

### ÑASO VÁ. (15.)

In nouns ending in *i* and *u*, *no* is optionally substituted for *nas*, the affix of the gen. sing.: as, *Aggiño* or *aggissa*, *váuno* or *váussa* (for *ssa*, see Sút. 8).

### JASAŚCHA O YÚTWAM. (16.)

In these nouns, *o* is substituted for *jas*, the affix of the nom. plur.; and *i* and *u*<sup>3</sup> for the final *i* and *u*. From the use of the *cha* in the Sútra we infer that *no* is also used as well as *o*: as, *Aggio*, *váuo*, or *aggino*, *váuno*.

<sup>1</sup> The Comm. gives no ex. of the acc. plural. It should be *vachchhá*. The usual form is *vachchhe*; cf. S. 12.

<sup>2</sup> All the grammarians agree that *sup* is here the *pratyáhára* of all the case-affixes (formed from *su*, the first aff., and the *p* of *sup*, the last), and the Prák. Sanj. and Prák. Sarvaswa refer hither *vachchhehinto*, etc.; cf. S. 7, note.

<sup>3</sup> The *vá* in the Comm., which is added in the margin in some MSS. to

## TÁ NÁ. (17.)

In these nouns *ná* is substituted for *tá*, the affix of the instrumental sing.: as, *Agginá*, *váuná*.

## SUBHISSUPSU DÍRGHAH. (18.)

When *su*, *bhis*, and *sup*, the affixes of the nom. sing., instr. plur., and loc. plur. follow, the final *i* or *u* of these nouns is exchanged for its long vowel: as, *Aggi*, *váu*; *aggihim*, *ráúhim*; *aggisu*, *váusu*.

## STRIYÁM ŠASA UDOTAU. (19.)

In feminine nouns, *u* and *o* are substituted for *sas*, the affix of the acc. plural: as,

Máláu, máláo; naíu, naío; vahúu, vahúo.

Máláh, ‘garlands’; nadísh, ‘rivers’; vadhuh, ‘wives.’

## [JASO VÁ.] (20.)

In feminine nouns, *u* and *o* are optionally substituted for *jas*, the affix of the nom. plural; in the alternative these follow the rule of nouns in *a*: as *Málao*, *máláu*, and also *málá* (by S. 2).<sup>1</sup>

## AMI HRASWAH. (21.)

In feminine nouns the final long vowel is shortened before *am*, the affix of the acc. sing.: as,

Málam, naím, vahum.

## TÁNASNÍNÁM IDEDADÁTAH. (22.)

In feminine nouns, *i*, *e*, *a*, *á* are substituted for *tá*, *nas*, *ni*, the affixes of the instr., gen. and loc. sing.: as,

Naíi, naíe, naíá, naíá, any one of which four forms represents ‘by,’ ‘of,’ or ‘in’ ‘a river.’

## NÁTO 'DÁTAU. (23.)

In the case of feminine nouns ending in *á*, two of the above substitutions *a* and *á* do not take place; that is, the legitimate influence of the preceding Sútra is here prohibited: as,

Málái, máláe (not máláa, máláá) ‘by,’ ‘of,’ or ‘in’ ‘a garland.’

the Sút., must only mean here *vyavashthitavibháshá* [cf. iii. 61], i.e., when *o* is used, *i* and *ú* must precede it, but not in the case of *no*; cf. Lass. p. 307.

<sup>1</sup> For *málá*, cf. Lass., p. 307, note 2, and Bochtl. Šak., p. 150, on *daamáná* (Williams' ed. p. 6; cf. also p. 165, 3).

## ÁDÍTAU BAHULAM. (24.)

In feminine words ending in *a*, *á* and *i* are irregularly interchanged as the final letter: as,

Sahamáñá, sahamáñí; haladdá, haladdí; suppanahá, suppanahí; chháhá, chháhí.

Sahamáñá, 'enduring'; haridrá, 'turmeric' [i. 13]; súrpanakhá, 'Rávana's sister'; chháyá, 'shade' [ii. 18].<sup>1</sup>

## NA NAPUNSAKE. (25.)

The final vowel is not lengthened in the nominative sing. of a neuter noun (in nouns ending in *a* there is no rule which would enjoin it; but those ending in *i* and *u*, but for this prohibition, might have come within the range of Sút. 18): as,

Dahim, mahum, havim.

Dadhi, 'curdled milk'; madhu, 'honey'; havis, 'ghee.'

## IJJÁSSASOR DÍRGÁŚCHA. (26.)

In neuter nouns, *i* is substituted for *jas* and *sas*, the affixes of the nom. and acc. plural, and the preceding vowel is lengthened: as,

Vanái, dahíi, mahúi.<sup>2</sup>

## NÁMANTRAÑE SÁV OTWADÍRGHAVINDAVAH. (27.)

When the nom. sing. is used in the sense of the vocative (this being considered by Sanskrit grammarians as only a modification of the nominative,) neither the *o* of Sút. 1, nor the long vowel of Sút. 18, nor the anuswára of Sút. 30, are allowed: as,

He vachhha, 'O tree'; he aggi, 'O fire'; he váu, 'O wind'; he vaná,<sup>3</sup> 'O forest'; he dahi, 'O curdled milk'; he mahu, 'O honey.'

## STRIYÁM ÁTA ET. (28.)

In the vocative of feminine nouns, *e* is substituted for *á* before the affix

<sup>1</sup> The Prák. Sanjív. explains this Sút. thus: '*Strílinge vartamánát prátipadikád á i ityetau pratyekam bhavataḥ; kái kii (kayá, kasyáh, kasyám vá); jái, jii (yayá, yasyáh, yasyám vá); etc.* The MS. D has these ex. as genitives (*cf.* Var. Lect.) added to those given by the other MSS. For *kii*, etc., *cf.* vi. 6. This explanation is much more probable than Bhámaḥa's.

<sup>2</sup> The more common forms are *vanáim*, etc., the nasal being added by iv. 16.

<sup>3</sup> *Cf.* Pán., vi. 1, 69, and Bochtl. Comm.

*su* : as, He mále, 'O garland.' The Commentator adds that *su* is elided by iv. 6, which enjoins the elision of every final consonant (the indicatory vowel of *su* is dropped by Panini, i. 3, 2, and therefore the *s* of *máles* comes under iv. 6).

### IDÚTOR HRASWAH. (29.)

A final *i* or *u* is shortened in the vocative : as,  
He nai, 'O river'; he vahu, 'O wife.'

### SOR VINDUR NAPUNSAKE. (30.)

In neuter nouns, *anuswára* is substituted for the affix of the nom. sing. : as, Vanam, dahim, mahum.

### RITA ÁRAH SUPI. (31.)

In words ending in *ri*, *ára* is substituted for *ri*, before all case-affixes (the *pratyáhára sup*) : as,

Bhattáro, 'a husband'; bhattárena, 'by a husband,' etc.

### MÁTUR ÁT. (32.)

*Á* is substituted for the *ri* of *mátri*, 'a mother,' and the word is then declined like other feminines in *á* : as,

Máá, máam, máái, mááe [Sút. 23].

### UR JASSASTÁÑASSUPSU VÁ. (33.)

*U* is optionally substituted for a final *ri*, before the affixes of the nom. and acc. plural, the instr. and gen. singular, and the loc. plural, (that is, in these cases, words ending in *ri* become subject to the same rules as those ending originally in *u*) : as,

Bhattuno [S. 14 and 16], bhattuná [S. 17], bhattuno [S. 15], and bhat-túsu [S. 18].

The forms with *ára* substituted for *ri* [by S. 31] are also used : as, Bhattárá, bhattárc, bhattárena, etc.

### PITRIBHRÁTRIJÁMÁTRÍNÁM ARAH. (34.)

In the words *pitrí*, 'a father,' *bhrátri*, 'a brother,' *jámátri*, 'a son-in-law,' *ara* is substituted for *ri*, before the case-affixes (*ára* is therefore forbidden) : as,

Piaram, piarena; bháaram, bháarena; jámáaram, jámáarena.

### ÁCHA SAU. (35.)

In these words (*pitrí*, etc.) *á* is substituted for *ri*, before *su*, the affix of

the nom. sing.; and from the *cha* in the Sútra we infer that *ara* is also used: as,

Piá, piaro; bháá, bháaro; jámáá, jámáaro.<sup>1</sup>

ÁTMANO 'PPÁÑO VÁ. (45.)

*Appáñna* is optionally substituted for the word *átman*, 'self': as, Appáño, appá. [For the latter form, see iii. 48].

BRAHMÁDYÁ ÁTMAVAT. (47.)

The words *brahma*, etc., are properly declined like *átman*: as, Vamhá, vamháno; juvá, juváno; addhá, addháno.

Brahman, 'Brahmá'; yuvan, 'a youth'; adhwan, 'a path.' Other similar instances are to be determined in conformity with the examples given.<sup>2</sup>

<sup>1</sup> The long list of Sútras on *rájan* which are inserted here in three MSS. are omitted in the translation, as there can be little doubt that they formed no part of the original text of Vararuchi. They are found in the Sanksh. Sára (*cf.* Lass. p. 315, note) and the Prák. Sanj., but their diffuse phraseology is very different to Vararuchi's usual style.

<sup>2</sup> For some further rules on Declension: see vi. 60—64.

## SECTION THE SIXTH.

## ON PRONOUNS, ETC.

## SARVÁDER JASA ETWAM. (1.)

*Jas*, the affix of the nom. plural, becomes *e* when it follows the class of words called *sarvádi*: as,

Savve, je, te, ke, kadare.

Sarve, 'all'; ye, 'who'; te, 'they'; ke, 'who?'; katare, 'which of two.'<sup>1</sup>

## NEH SSIMMMITTHÁH. (2.)

*Ssim*, *m̄mi*, *ttha* are substituted for *ni*, the affix of the loc. sing., when following a pronoun: as,

Savvassim, savvammi, savvattha; iarassim, iarammi, iarattha.

Sarvasmin, 'in all'; itarasmin, 'in another.'<sup>2</sup>

## IDAMETAKIMYATTADBHYASH TÁ INÁ VÁ. (3.)

*Iná* is optionally substituted for *tá*, the affix of the instr. sing., after *idam*, 'this'; *etat*, 'this'; *kim*, 'what?' *yat*, 'what,' *tat*, 'that': as,

Iminá, ediná, kiná, jiná, tiná; or, imena, edena, kena, jena, tena.

## ÁMA ESIM. (4.)

*Esim* is optionally substituted for *ám*, the affix of the gen. plur., after the above words *idam*, etc.: as,

Imesim or imána; edesim or edána; kesim or kána; jesim or jána; tesim or tâna.<sup>3</sup>

## KIMYATTADBHYO ÑASA ÁSAH. (5.)

<sup>1</sup> Vararuchi, in this short sketch of pronouns, confines himself to their peculiar inflexions, and for the most part assumes the rules of Sect. v.

<sup>2</sup> *Imassim* [cf. Sút. 15] is used as loc. fem. in Sak. [Will. p. 36. 2].

<sup>3</sup> *Esim* is used in the fem. as well as the masc.; cf. Hema-eh.

*Āsa* is optionally substituted for *nas*, the affix of the gen. sing., after the pronouns *kim*, *yat*, *tat*: as,

Kása or kassa; jása or jassa; tásá or tassa.

### IDBHYAS SSÁ SE. (6.)

*Ssá* and *se* are substituted for *nas*, after the above pronouns, when they are declined like nouns ending in *i* (*i.e.*, from feminine roots of the form *ki*, *ji*, *ti*): as,

Kissá, kíse, kíá, kíe, kía, kíi, 'of what woman?'; jissá, jísc, jáá, jíe, jíá, jíi, 'of what woman?'; tissá, tíse, tíá, tíe, tíá, tíi, 'of that woman.'<sup>1</sup> [For the other forms given, see v. 22.]

### ÑER HIM. (7.)

*Him* is optionally substituted for *ni* (the affix of the loc. sing.) after *kim*, *yat*, *tat*: as,

Kahim, kassim, kammi, kattha [*cf.* v. 2]; jahim, jassim, jammi, jattha; tahim, tassim, tammi, tattha.

### ÁHE IÁ KÁLE. (8.)

Instead of *ii* in the sense of time [*cf.* Pán., v. 3, 15], *dhe* and *ia* are optionally substituted after the above pronouns: as,

Káhe, jáhe, táhe; kaíá, jaíá, taíá; and also the forms (in vi. 7) kahim, etc.

Kadá, 'when'; yadá, 'since'; tadá, 'then.'

### TTO DO ÑASEH. (9.)

Instead of *nasi*, the affix of the abl. sing., *tto* and *do* are substituted after the above pronouns: as,

Katto, kado; jatto, jado; tatto, tado.

Kasmát, 'from what?'; yasmát, 'from which'; tasmát, 'from that.'

### TADA OŚCHA. (10.)

Instead of *nasi*, after the pronoun *tat*, *o* is optionally substituted: as, *to*, as well as *tatto* and *tado* (the final *t* is dropped by iv. 6, and the *a* is elided before *o* by iv. 1).

### ÑASÁ SE. (11.)

The option allowed in the preceding Sútra still continues. *Se* is op-

<sup>1</sup> These refer to the feminine gen. sing., and correspond to the Sans. *kasyáh*, etc. See Lass., p. 322, and the Sanksh. Sára quoted there. It is singular that W adds *striyám* in the Sútra.

tionally substituted for the pronoun *tat*, together with *nas*, the affix of the gen. sing.; in the alternative, it follows previous rules: as, *Se*, *tása*, and *tassa* [vi. 5].<sup>1</sup>

### ÁMÁ SIM. (12.)

*Sim* is optionally substituted for the pronoun *tat*, together with *ám*, the affix of the gen. plur.: thus, instead of *teshám* and *tásám*, we have *sim* or *tána*, and also (by vi. 4) *tesim*.

### KIMAH KAH. (13.)

*Ka* is substituted for the pronoun *kim*, when followed by the affixes of declension: as, nom. sing., *ko*; nom. plur., *ke*; instr. sing. *kena*; instr. plur., *kehim*.

### IDAMA IMAH. (14.)

Similarly *ima* is substituted for the pronoun *idam*: as, *Imo*, *ime*, *imena*, *imehim*.

### SSASSIMOR AD VÁ. (15.)

*A* is optionally substituted for *idam*, 'this,' when followed by *ssa* and *ssim*, the Prákrit affixes of the gen. and loc. sing. [v. 8; vi. 2]: as, *Assa* or *imassa*, *assim* or *imassim*.

### ÑER DENA HAH. (16.)

*Ha* is optionally substituted for *ni*, the loc. sing. affix, together with the *da* in *idam*: as, *Iha*. In the case of its not being so substituted we have (by previous rules), *assim*, *imassim*, *imamni*.

### NA TTHAH. (17.)

The form *ttha* is not used as a substitute for *ni*, when it follows *idam*, and thus Sút. 2 is so far restricted from applying to this pronoun.

### NAPUNSAKE SWAMOR IDAM INAM INAMO. (18.)

Instead of *idam* in the neuter gender, together with *su* and *am*, the affixes of the nom. and acc. sing., we have the three forms, *Idam*, *inam*, and *inamo*.<sup>2</sup>

<sup>1</sup> *Se* is used in the three genders; Hema-ch. joins Sútras 11, 12 in one as follows: "Vedamtadetado ñasámbhyám sesimau.—Idam tad etad ityeteshám stháne ñasámbhyám saha yathásankhyam se sim ityádeśau vá bhavataḥ;" with examples; *se*, *asya*, *tasya*, *tasyáh*, etc.; *sim*, *eshám*, *teshám*, *tásám*, etc.

<sup>2</sup> Hema-ch. also gives *inamo*.

## ETADAS SÁVOTWAM VĀ. (19.)

When the pronoun *etad* is followed by the nom. sing. affix *su*, the substitution of *o* for *su* (which by v. 1 is universal) is only optional: as, *Esa* or *eso*, for *esha*, 'this.'

## TTO NASEH. (20.)

Instead of *nasi*, the affix of the abl. sing., when it follows *etad*, *tto* is substituted, the *ta* being elided by Sút. 21: as,

Etto. (We have also the regular forms *edádo*, *edádu*, *edáhi*.)

Etasmát, 'from this.'

## TTOTTHAYOS TALOPAH. (21.)

When the affixes *tto* [S. 20], and *ttha* [S. 2] follow, the *ta* of *etad* is dropped: as,

Etto, 'from this'; *eththa*, 'in this' (the final *d* having been dropped by iv. 6].

## TADETADOS SAS SÁVANAPUNSAKE. (22.)

*S* is substituted for the *t* of *tad* and *etad* in the masc. and fem., before *su*, the affix of the nom. sing.: as,

So puriso, 'this man'; *sá mahilá*, 'this woman'; similarly *esa* [S. 19], *eso*; *esú*.

'Why do we specify *su*?' Because it does not hold in the nom. plur., *ede*, *te*; or the acc. sing. *edam*, *tam*. 'Why do we exclude the neuter?' Because we say *tam*, *edam*; for *tad*, *etad* in the neuter nom. sing.

## ADASO DO MUH. (23.)

*Mu* is substituted for the *da* of the pronoun *adas*, before the case-affixes (the final *s* being already dropped by iv. 6), and the word is then declined like a noun ending in *u*: as,

Amú puriso, 'that man'; amú mahilá, 'that woman'; amúo purisá, 'these men'; amúo mahiláo, 'these women'; amum vanam, 'this forest'; amúim vanáim, 'these forests.'

## HAŚCHA SAU. (24.)

*Ha* also is substituted for the *da* of *adas*, before the affix of the nom. sing.: as,

Aha puriso, aha mahilá, aha vanam.

This *ha* does not admit *o*, *á* or *anuswára*, and therefore remains the same in the three genders.

## PADASYA. (25.)

This Sátra will exercise *adhikára* [cf. i. 1]. The various rules which we shall go through in order, are to be understood as supplying substitutes for a *pada*, or word ending with a case-affix; that is, they will not supply substitutes for the case-affixes themselves, nor for a part of the base to which these may be added, but they are to supply substitutes for the whole word, base and affix together.

The *adhikára* of this Sútra will extend until a *sabda* is enjoined (or crude form in contradistinction to a *pada*) which we shall certify, when it occurs.

## YUSHMADAS TAM TUMAM. (26.)

The affix *su* is repeated from S. 24. *Tam* and *tumam* are substituted for the pada *yushmad*, 'you,' when followed by *su*, the affix of the nom. sing.: as, *Tam, tumam*, 'you.'

## TUMCHÁMI. (27.)

For the pada *yushmad*, when followed by *am*, the affix of the acc. sing., *tum* is optionally substituted; and, from the use of *cha* in the Sútra, we conclude that *tumam* also may be used: as, *Tum, tumam*, 'thee.'

## TUJJHE TUMHE JASI. (28.)

For the pada *yushmad*, followed by *jas*, the affix of the nom. plur., *tujjhe* and *tumhe* are substituted: as, *Tujjhe, tumhe*, 'ye.'

## VOCHA ŠASI. (29.)

For the pada *yushmad* followed by *šas*, the affix of the acc. plur., *vo* is substituted, and from the *cha* of the Sútra we conclude that *tujjhe* and *tumhe* may also be used: as, *Vo, tujjhe, tumhe*, 'you.'

## TÁNYOS TAI TAE TUMAE TUME. (30.)

For the pada *yushmad* followed by *taí* and *ni*, the affixes of the instr. and loc. sing., *taí*, *tae*, *tumae* and *tume* are substituted: as, *Tai, tae, tumae, tume*, 'by thee,' or 'in thee.'

## ÑASI TUMOTUHATUJJILATUMHIATUMMÁH. (31.)

For the pada *yushmad* followed by *nas*, the affix of the gen. sing., the following are substituted: *Tuno, tuha, tujha, tumha, tumma*, 'of thee.'

## ÁNI CHA TE DE. (32.)

For the pada *yushmad*, followed by *di*,<sup>1</sup> the affix of the instr. sing., and

<sup>1</sup> This is the affix of the instr. sing. in the terminology of the eastern (*práchya*) school of Hindú Grammarians: see Bochtl. Pánini, Introd. p. xii.

also by *nas*, the affix of the gen. sing. (whieh we infer from the use of *cha* in the Sútra), *te* and *de* are substituted: as, *Tē, de*, ‘by thee,’ and ‘of thee.’

### TUMÁÍ CHA. (33.)

For the pada *yushmad* followed by *án*, the affix of the instr. sing., *tumáí* also is substituted: as, *Tumáí*, ‘by thee.’

### TUJJHEHIM TUMHEHIM TUMMEHIM BHISI. (34.)

For the pada *yushmad* followed by *bhis*, the affix of the instr. plur., these are substituted: *tujjhehim, tumhehim, tumehim*, ‘by you.’

### NASAU TATTO TAÄTTO TUMÁDO TUMÁDU TUMÁHI. (35.)

For the pada *yushmad*, followed by *nasi*, the affix of the abl. sing., *tatto*, etc., are substituted: as, *Tatto, taïtto, tumádo, tumádu, tumdhī*, ‘from thee.’

### TUMHÁHINTO TUMHÁSUNTO BHYASI. (36.)

For the pada *yushmad* followed by *bhyas*, the affix of the abl. plur., *tumháhinto* and *tumhásunto* are substituted: as, *Tumháhinto, tumhásunto*, ‘from you.’

### VO BHE TUJJHÁNAM TUMHÁNAM ÁMI. (37.)

For the pada *yushmad* followed by *ám*, the affix of the gen. plur., *vo*, etc. are substituted; as, *Vo, bhe, tujjhánam, tumhánam*, ‘of you.’

### NAU TUMAMMI. (38.)

For the pada *yushmad* followed by *ni*, the affix of the loc. sing., *tumammi* is substituted: as, *Tumammi*, ‘in thee.’ By Sút. 30, we have also the four forms, *Tai, tae, tumae, tume*.

### TUJJHESU TUMHESU SUPI. (39.)

For the pada *yushmad* followed by *sup*, the affix of the loc. plur., *tujjheshu* and *tumhesu* are substituted: as, *Tujjheshu, tumhesu*, ‘in you.’

### ASMADO HAMAHAMAHAAAM SAU. (40.)

For the pada *asmad*, ‘I,’ followed by the affix *su, ham, aham, ahaam* are substituted, as, *Ham, aham, ahaam, I.*

### AHAMMIR AMI CHA. (41.)

For the pada *asmad* followed by the affix *am*, *ahammi* is substituted, and from the *cha* of the Sútra we infer that it may also be similarly substituted for the nom.: as, *Ahammi*, ‘I,’ or ‘me.’

### MAM MAMAM. (42.)

*Am* is repeated from Sút. 41. For the pada *asmad*, followed by the affix *am*, *mam* and *mamam* are substituted: as, *Mam, mamam*, ‘me.’

## AMHE JAŚŚASOS. (43.)

For the pada *asmad*, followed by the affixes *jas* and *sas*, *amhe* is substituted: as, *Amhe*, 'we,' or 'us.'

## NO ŚASI. (44.)

For the pada *asmad* followed by the affix *śas*, *no*<sup>1</sup> is substituted: as, *No*, 'us.'

## ĀXI ME MAMĀL. (45.)

For the pada *asmad* followed by the affix *ān* [cf. Sút. 32], *me* and *mamái* are substituted: as, *Me*, *mamái*, 'by me.'

## ÑAU CHA MAÏ MAE. (46.)

For the pada *asmad* followed by the affix *ni*, *maï* and *mae* are substituted (and also when followed by the affix *ān*, as we infer from the use of *cha* in the Sútra): as, *Maï*, *mae*, 'in me,' or 'by me.'

## AMHEHIM BHISI. (47.)

For the pada *asmad* followed by the affix *bhis*, *anhehim* is substituted: as, *Anhehim*, 'by us.'

## MATTO MAITTO MAMÁDO MAMÁDU MAMÁHI ÑASAU. (48.)

For the pada *asmad* followed by the affix *ñasi*, *matto*, etc. are substituted: as, *Matto*, *maitto*, *mamádo*, *mamádu*, *mamáhi*, 'from me.'

## AMHÁHINTO AMHÁSUNTO BHYASI. (49.)

For the pada *asmad* followed by the affix *bhyas*, *amháhinto* and *amhásunto* are substituted: as, *Amháhinto*, *amhásunto*, 'from us.'

## ME MAMA MAHA MAJJHA ÑASI. (50.)

For the pada *asmad* followed by the affix *ñas*, *me*, etc. are substituted: as, *Me*, *mama*, *maha*, *majjha*, 'of me.'

## MAJJHA NO AMHA AMHÁNAM AMHE ÁMI. (51.)

For the pada *asmad*, followed by the affix *ám*, *mujjha*, etc. are substituted: as, *Mujjha*,<sup>2</sup> *no*, *amha*, *amhánam*, *amhe*, 'of us.'

<sup>1</sup> The MSS. [cf. Var. Lect.] generally read *ne*, but as they all have *vo*, in S. 29, it is probably an error; at the same time it would be well for future editors of the plays to mark whether *ne* occurs in the MSS. All the MSS. of Vararuchi give *no* in the gen. plur. (if my emendation of vi. 51 be correct), but it is singular that Hema-ch. there gives both *ne* and *no*.

<sup>2</sup> Cf. Var. Lect. Hema-chandra's Sút. is, "Ne no majjha amha amham

## MAMAMMI NĀU. (52.)

For the pada *asmad* followed by the affix *ni*, *mamammi* is substituted: as, *Mamammi*, ‘in me.’ From Sút. 46 we have also the forms, *mañ*, *mae*.

## AMHESU SUPÍ. (53.)

For the pada *asmad* followed by the affix *sup*, *amhesu* is substituted: as, *Amhesu*, ‘in us.’

## DWER DO. (54.)

The adhikára of *pada* ends here [cf. S. 25]. *Sup* must be repeated from the last Sút., but in the sense of the *pratyáhara* [see v. 12, note], and not as merely confined to the loc. plur.

For the word *dvi*, ‘two,’ *do* is substituted before the case-affixes: as, *Dolim*, ‘by two’; *dosu*, ‘in two.’

## TRES TIH. (55.)

For the word *tri*, ‘three,’ before the case-affixes, *ti* is substituted (and the word is then declined like nouns ending in *i*): as, *Tihim*, ‘by three’; *tisu* ‘in three.’<sup>1</sup>

## TINṄI JAŚŚASBHYÁM. (56.)

For the word *tri*, together with the case-affixes *jas* and *śas*, *tinṄi* is substituted: as, *TinṄi dgadá*, ‘three are come’; *tinṄi pekkha*, ‘behold three.’

## DWER DUVE DONI VÁ. (57.)

For the word *dvi*, together with the case-affixes *jas* and *śas*, *duve* and *doni* are substituted: as, *Duve*, *doni*, ‘two’; we have also the option of using the form *do* [S. 54].

## CHATURAŚ CHATTÁRÓ CHATTÁRI. (58.)

For the word *chatur*, together with the affixes *jas* and *śas*, *chattáro* and *chattári* are substituted: as, *Chattáro chattári purisá*, ‘four men’; *chattáro chattári pekkha*, ‘behold four.’

## ESHÁM ÁMO NṄHAM. (59)

Instead of *ám*, as the gen. plur. affix of these words *dvi*, *tri*, *chatur*, we have the form *nṄham*: as, *DonṄham*, ‘of two’; *tinṄham*, ‘of three’; *chatunṄham*,<sup>2</sup> ‘of four.’

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amhe amho amhána mamána mahána majjhána ámá.” *Amha* occurs in Dr. Trithen’s ed. of the Mahávíracharitra, p. 28, 12.

<sup>1</sup> Cf. Var. Leet. The *i* seems absolutely required by v. 18, and vi. 60.

<sup>2</sup> Or rather, *chaunṄham*, the reading of one MS.

## ŚESHO 'DANTAVAT. (60.)

The rest of the rules for declension are the same as those for words ending in *a*. Thus the Sútra *bhisó him*, which has been given for words ending in *a* [cf. v. 5] applies equally to words ending in *i* and *u*; thus we have *aggíhim*, *váúhim* from *aggi* and *váú*; and similarly for feminine words ending in *á*, *i*, and *ú*: as *Máláhim*, *naíhim*, *vahúhim* [v. 19]. In the same way we have *aggissa*, *váussa* as the gen. sing., and *aggido*, *váudo*, etc., for the abl. sing.; and similarly *dohim*, *tíhim* [vi. 54, 55], *chaúhim*.

## NA NIÑASYOR EDÁTAU. (61.)

*E* and *á* are not used as the substitutes of the affixes *ni* and *nasi* [cf. v. 6 and v. 9] in the case of nouns ending in *i* and *u*: as, *Aggimmi*, 'in the fire'; *váummi*, 'in the wind'; *aggido*, *aggidu*, *aggíhi*, 'from the fire'; *váudo*, *váudu*, *váúhi*, 'from the wind.'

## E BIYASI. (62.)

The negative is repeated from the previous Sútra. *E*<sup>1</sup> is not substituted for the final letter of nouns ending in *i* or *u*, when *bhyas* follows: as, *Aggi-hinto*, *aggisunto*, 'from the fires'; *váuhinto*, *váusunto*, 'from the winds.'

## DWIVACHANASYA BAHUVACIHAM. (63.)

In all affixes, whether for the cases of nouns or the persons of verbs, we must use the plural instead of the dual; thus we must say, *vachchhá*, 'two trees': *vachchhehim*, 'by two trees,' etc.; and similarly for verbs; as, *chitthanti*, 'they two stand.'

## CHATURTHYÁH SHASÍTHÍ. (64.)

Instead of the affix of the dative case, we must use that of the genitive; thus, *ramhanassa dehi*, *ramhanánu dehi*, 'give to the Bráhman'; or 'to the Bráhmans.'

<sup>1</sup> Cf. Var. Lect. *E* and not *á* seems the true reading, because in fact the form with *á* is only evolved from the Sútra v. 12, by the aid of the *cha* [cf. v. 7, note]; the original forms being no doubt *vachchhehinto*, etc. This being not observed by the copyists has occasioned the Var. Lect. *á*.

## SECTION THE SEVENTH.

## ON CONJUGATION.

## TATIPOR IDEAU. (1.)

For *ta* and *tip* (the affixes of the 1st person<sup>1</sup> in the *átmane* and *parasmai pada*), *i* and *e* are mutually substituted : as,

*Padhai*, *padhae* for *paṭhati*, *paṭhate*, ‘he recites.’

## THÁSSIPOS SI SE. (2.)

For *thás* and *sip* (the affixes of the 2nd. person sing. in the *atm.* and *par. pada*), *si* and *se*<sup>2</sup> are mutually substituted : as,

*Padhasi*, *padhase* for *paṭhasi*, *pathase*.

## ITMIPOR MIH. (3.)

For *it* and *mip* (the affixes of the 3rd person sing. in the *atm.* and *par. pada*) *mi* is substituted ; and thus *padhámi* represents both the Sans. *paṭhámi* and *pathe*.

## NTIHETTHÁMOMUMÁ BAHUSHU. (4.)

For the conjugational affixes in the plural, *nti*, *ha*, *ithá*, *mo*, *mu*, *ma* are severally substituted : as,

(1.) *Padhanti*; (2.) *padhaha*, *padhitthá*; (3.) *padhámo*, *padhamu*, *padhama*.

## ATA E SE. (5.)

This rule limits what would otherwise be of constant application. The *e* and *se* which are substituted by Sútras 1 and 2 are only substituted when they follow *a*, and not otherwise ; thus we have *ramaē*, ‘he rejoices,’ *padhae*,

<sup>1</sup> The reader will bear in mind that the Hindú Grammarians follow an inverse order to ours in arranging the *persons*, their first person being our third, etc.

<sup>2</sup> The apparent confusion in Sútras 1, 2, (as *si* properly = *sip*, not *thás*, etc.) seems intended to prepare us for Sút. 5.

'he recites'; *ramase*, 'thou rejoiceest,' *padhase*, 'thou recitest'; but not *hoe* or *hose* [*ho* being the Prákrit for *bhū* by viii. 1] but only *hoi*, 'he is'; *hosī*, 'thou art.'

### ASTER LOPAH. (6.)

The root *as*, 'to be,' is elided when the substitutes [vii. 2] for the affixes *thás* and *sip* follow : as,

Sutto si for supto 'si, 'thou art asleep.'

### MIMOMUMÁNÁM ADHO HAŚCHA. (7.)

*H* is to be used immediately after the *m* in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding Sútra : as,

Gao mhi; gaa mho, gaa mhu, gaa mha for gato 'smi, 'I am gone';  
gatás smah, 'we are gone.'

### YAKA ÍA-IJJAU. (8.)

For *yak* (the affix of the passive) *íā* and *ijjā* are substituted (and the personal affixes subjoined to these) : as,

Padhíā, padhijjāi for pathyate, 'it is recited.'

### NÁNTYADWITWE. (9.)

These substitutions for *yak* do not take place, when the final consonant of the root is doubled : as, <sup>h</sup>

Hassáū, gammaī for hasyate, 'it is laughed,' gamyate, 'it is gone.' By viii. 58, this doubling of the final is optional in the verbs *gama*, etc.; therefore when the final is not doubled, Sút. 8 remains in force, and thus we have *gamiāū*, *gamijjāū*.

### NTAMÁÑAU ŚATRI-ŚÁNACHIOH. (10.)

For the participial affixes *śatri* and *śánach*, *nta* and *mána* are mutually substituted : as,

Padhanto, padhamáno, 'reciting.'

### ÍCHA STRIYÁM. (11.)

*I* is substituted (as well as the regular forms from *nta* and *mána*), for *śatri* and *śánach*, when used in the feminine : as,

Hasáí, hasantí, hasamáñá, 'smiling' (a woman); vevaí, vevantí, veva-máñá, 'trembling.'

### DHÁTOR BHAVISHYATI III. (12.)

The syllable *hi* is to be used after the root in the future (and the affixes

of the present added to this): as,

Hohii, 'he will be'; hohinti, 'they will be'; hasihii, 'he will laugh'; hasihinti, 'they will laugh.'

### UTTAME SSÁ HÁ CHA. (13.)

In the 3rd person [*cf.* note Sút. 1] of the future we are to use after the root *ssá* and *há*; and also *hi* (as we infer from the *cha* in the Sútra): as,

Hossámi, hohámi, hohimi, 'I shall be'; hossámo, hohámo, hohimo, 'we shall be.'

### MINÁ SSAM VÁ. (14.)

In the 3rd person sing. of the future, *ssam* may optionally be used after the root, superseding the personal affix *mi*: as,

Hossam, 'I shall be.' This being optional, we may also use the forms of the preceding Sútra.

### [MOMUMAIR HISSÁ HITTHÁ.<sup>1</sup>] (15.)

In the 3rd person plural of the future, *hissá* and *hitthá* may be optionally added after the root, instead of any substitute for a plural-affix, superseding *mo*, *mu*, or *ma*: as,

Hohissá, hohitthá, 'we shall be'; hasihissá, hasihitthá, 'we shall laugh.' As this is optional, we may also use the previous forms.<sup>2</sup>

### [KRI-DÁ-ŚRU-VACHI-GAMI-RUDI-DRÍSI-VIDI-RÚPÁNÁM KÁ-HAM DÁHAM SOCHCHHAM VOCHCHHAM GACHCHHAM ROCHCHHAM DACHCHHAM VECHCHHAM.<sup>3</sup>] (16.)

In the 3rd person sing. of the future, instead of the roots *kri*, etc., *káham*, etc. are respectively substituted: as,

Káham, 'I will do'; dáham, 'I will give'; sochchham, 'I will hear'; vochchham, 'I will speak'; gachchham, 'I will go'; rochchham, 'I will weep'; dachchham, 'I will see'; vechchham, 'I will know,' etc.

<sup>1</sup> Sútras 15—22 are only found in part of the MSS., but Hema-ch., and the Prák. Sanj. give them; and as several of them are of some value, I add Hema-chandra's corresponding rules.

<sup>2</sup> Hema-ch., 165, *Momumánám hissá hitthá*, and 166, *meh ssam*.

<sup>3</sup> Hema-ch., 167, *Krido ham*, with ex. *káham dáham*; then 168, *śru-gami-rudi-vidi-drísi-muchi-vachi-chhidi-bhujám sochham gachham rochham vechham*, etc. The Sanskrit Grammarians frequently add an *i* to a verbal root, in order to decline it in their Sútras. See Sect. viii. *passim*.

[SRWÁDÍNÁM TRISWAPYANUSWÁRAVARJAN HILOPAŚCHA  
VÁ.<sup>1</sup>] (17.)

*Sochchham*, etc. (without the anuswára) are substituted for *śru*, etc. in the future, even when the signs of the first, second, or third persons follow; the elision or insertion of *hi* (Sút. 12) is optional: as,

Sochhhii, sochhhihii, ‘he will hear’; sochhhinti, sochhhihinti, ‘they will hear’; sochhhisi, sochhhihisi, ‘thou wilt hear’; sochhhithá, sochhhithá, ‘ye will hear’; sochhhimi, sochhhihimi, ‘I will hear’; sochhhimo, sochhhihimo, sochhhimu, sochhhihimu, sochhhima, sochhhihima, sochhhissámo [Sút. 13], sochhissámu, sochhhissáma, ‘we will hear.’ And similarly vochhha, etc.

[U-SU-MU VIDHYÁDISHWEKASMIN.<sup>2</sup>] (18.)

*U su mu* are severally substituted for the proper singular affixes in the sense of command, etc. [cf. Pánini iii. 3, 161 and 162]: as,

Hasau, ‘let him laugh’; hasasu, ‘do thou laugh’; hasamu, ‘let me laugh.’

[NTU-HA-MO BAHUSHU.<sup>3</sup>] (19.)

*Ntu ha mo* are severally substituted for the proper plural affixes in the sense of command, etc.: as,

Hasantu, ‘let them laugh’; hasaha, ‘laugh ye’; hasámo, ‘let us laugh.’

[VARTAMÁNBHAVISHYADANADYATANAYOR JJA JJÁ VÁ.<sup>4</sup>] (20.)

*Jja* and *jjá* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc. are implied;

<sup>1</sup> Hema-ch. 169, *sochhádaya jjádishi* (explained in Comm. by *bhavishyadádeśeshu*), *hilukcha rá*.

<sup>2</sup> Hema-ch. 170, *Dusumu vidhyádishwekasmistrayájám*, with the ex., *hasámu aham*, etc.; the Comm. adds *du*, *dakárochcháranam bháshántarártham*. S. 171, *Sor hír rá* is new, as is 172, *Ata ijjaswijjjahijjeluko rá*; with Comm., *Akárátparasya sos stháne ‘ijjasu?’ ‘ijjah?’ ‘ijje?’ ityete lukcha ádeśá rá bhavanti*.

<sup>3</sup> This is Hema-ch., 173.

<sup>4</sup> Hema-ch., 174, *Vartamánabhavishyantyoścha jja jjá rá*. For Comm., cf. notes pp. 64, 65; also cf. *ibid* for the other interpr. in the MSS., some of which understand by *vidhyádishi*, ‘the imperative and other tenses’; Hema-ch. notices the variation [cf. var. lect., p. 65] but gives as above, which agrees with Pán., iii. 3, 161, 162.

there being an option, the previous forms may be retained. Thus we have in the present *hojjā*, *hojjá*, or *hoi*, ‘he is’ [cf. viii. 1]; *hasejja*, *hasejjá*, or *hasai*, ‘he laughs’; (and the same form applies to the three persons in both numbers;) in the future *hojjā*, *hojjá*, or *hohii*, etc., ‘he will be’; and similarly in the sense of the imperative.

[MADHYE CHA.<sup>1</sup>] (21.)

*Jja* and *jjá* are also optionally inserted between the root and the affixes in the present, the definite future and the imperative: as,

(Present) *hojjai*, *hojjái*; (future) *hojjahii*, *hojjáhii*; (imperative) *hojjaii*, *hojjáu*.

[NÁNEKÁCHAH.] (22.)

*Jja* and *jjá*, however, are not thus inserted between the root and affix, except when the root ends in a vowel (and is therefore monosyllabic [*ekách*]), since a root which ends in a consonant becomes dissyllabic by the addition of the anubandha): as,

*Hasai* from *hasa*, ‘to smile’; *tuvaraí* from *twara*, ‘to hasten.’ But this does not preclude their being employed as finals (by S. 20); as, *Hasejja*, -*jjá*; *tuvarejja*, -*jjá*, etc.

ÍA BHÚTE. (23.)

*Ia*<sup>2</sup> is substituted for the affix after a root in a past tense: as, *Huvía*, *hasía* for *abhavat*, ‘he was,’ *alhasat*, ‘he laughed.’

<sup>1</sup> Hema-ch. 175, *Madhye cha swarántad rá*. *Swarántad dhátoḥ prakṛiti-pratyayayor madhye, chakúrdt pratyayánám cha stháne, jja jjá rá bhavataḥ vartamánábhavishyantyor vidhyádīshu cha*. The ex. of the future are *hojjahii*, *hojjáhii*, *hojjā*, *hojjá*, *pakshe hohii*, which I have supplied above, as all Vararuchi’s MSS. omit them, except W, which erroneously reads *hojjai* like the present. Hema-ch. also applies the forms to all the persons.

<sup>2</sup> For Sútras 23, 24, cf. Lass. Inst., p. 354. Some MSS. seem to have *ia* for *ía*, but the Sanksh. Sára and Hema-ch. have *ía*. The latter’s Sútras are as follow; “*Si hí kíá bhútárthasya*. Instead of the affixes of the third and other preterites (*adyatanyádis pratyayo bhútárthas*) *si hí* and *kíá* are substituted; and as the *ía* of the next rule is restricted to a root ending in a consonant, we infer that this rule applies to one ending in a vowel: as, *kásí*, *káhí*, *káhíá* for *akárshít*, *akarot*, *chakrá* from *kri*.”—“*Vyanjanád ía*. For the affixes of the third and other preterites, after a root ending in a consonant,

## EKÁCHO HÍA. (24.)

*Hía* is substituted for the affix after a monosyllabic root in a past tense : as,

Hohúa *for* abhút, ‘he was.’

## ASTER ÁSIH. (25.)

*Ási* is substituted for *asti* in the singular of a past tense : as,

Ási ráá *for* ásíd rájá, ‘there was a king.’

## ÑICHA EDÁDERATA ÁT. (26.)

*E* is substituted for *ñich*, the causal affix, and an *a* in the first syllable of the root becomes *á* : as,

Kárei, hásei *for* kárayati, ‘he causes to do,’ hásayati, ‘he causes to laugh.’

## AVE CHA. (27.)

*Áre* also is substituted for *ñich*, as well as *e* : as,

Karávci, káravci, hasávei *for* kárayati, ‘he causes to do,’ hásayati, ‘he causes to laugh.’<sup>1</sup>

## ÁVII KTAKARMABHÁVESHU VÁ. (28.)

*Ári* is optionally substituted for *ñich*, [i.] when *kta* (the affix of the past participle) follows; and [ii.] when the object and the action are signified (*i.e.*, in the passive voice) : as,

[i.] Karáviam, hasáviam ; *or* káriam, hásiam ; *for* kárita, ‘caused to do,’ hásita, ‘caused to laugh.’

[ii.] Karávijjai, hasávijjai ; *or* kárijjai, hásijjai ; *for* káryate, ‘he is caused to do,’ hásyate, ‘he is caused to laugh.’

## [NAIDÁVE.] (29.)

*E* and *áre* are not substituted for *ñich* when *kta* follows, or in the passive voice : thus we have only *Káriam, karáviam, kárijjai, karávijjai*.

## ATA Á MIPI VA. (30.)

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*ia* is substituted : as, *huiía*, *for* *abhút, abhavat, babhúra*, etc. ;” *huv* being a form for *bhú*, by viii. 1.

<sup>1</sup> The Pr. Sanj. adds *púrvasútrád yogabhedá áderanádésártha*, i.e., “this Sútra is separated from the preceding [cf. iii. 49] because the substitution for the initial *a* is not enjoined here.” Bhámaha allows both forms.

*Ā* is optionally substituted for the final of a root ending in *a*, when *mip* follows : as,

Hasámi or hasami, 'I laugh.'

ICHCHA BAHUSHU. (31.)

*I* is substituted (as well as *á*) for the final *a*, in the 1st person plural: as, Hasimo, hasámo, hasimu, hasámu, 'we laugh.'<sup>1</sup>

KTE. (32.)

*I* is substituted for the final *a* when *kta* (the affix of the past participle) follows: as,

Hasiam, padhiam for hasitam, 'laughed,' pañhitam, 'recited.'

ECHA KTWÁTUMUNTAVYABHAVISHYATSU. (33.)

When the affixes *kta*, *tumun*, and *tarya* follow, and also in the future tense, *e* is substituted for *a*; and also *i*, as we infer from the *cha* of the Sútra : as,

Haseúna, hasiúna, 'having laughed'; haseum, hasium, 'to laugh'; haseavvam, hasiavvam, '(it is) to be laughed'; hasehii, hasihii, 'he will laugh.'

LADEŚE VĀ. (34.)

*E* is optionally substituted for a final *a*, wherever it is followed by a substitute for *l<sup>2</sup>* (or in other words, in any person of any tense): as,

Hasei or hasaï, 'he laughs'; hasenti or hasanti, 'they laugh.'

<sup>1</sup> This *á* seems optional by Sút. 30; hence we have such forms as *hasamu*; cf. Sút. 4.

<sup>2</sup> Cf. Pán. iii. 4, 77.

## SECTION THE EIGHTH.

## BHUVO HOHUVAU. (1.)

For the verbal root *bhú*, 'to be,' *ho* and *hura* are substituted: as, Hoi, huvaï, 'he is'; honti, huvanti, 'they are.'

## KTE HUH. (2.)

When *bhú* is followed by *kta*, the affix of the past participle, *hu* is substituted: as,

Huam,<sup>1</sup> 'been.'

## PRÁDER BHAVAH. (3.)

When *bhú* follows a preposition, as *pra*, etc., *bhava* is substituted: as, Pabhavaï for prabhavati, 'he prevails': sambhavaï for sambhavati, 'he is born.'

## TWARAS TUVARAH. (4.)

For the root *twar* (*uitweará*) 'to hasten,' *tuvara* is substituted: as, Tuvaraï, 'he hastens.'

## KTE TURAH. (5.)

When *twar* is followed by the participial affix *kta*, *tura* is substituted: as, Turiam [for the *i*, cf. vii. 32].

## GHUNO GHOLAH. (6.)

For *ghuna* (which in the Dhátupátha or 'glossary of roots,' is arranged with *ghurna* in the sense of 'rolling') *ghola* is substituted: as,

Gholai, 'he rolls.'

## NUDO NOLLAH. (7.)

For the root *nud* (*nuda*), 'to send,' *nolla* is substituted: as, Nollaï, 'he sends'; panollaï, 'he drives.'<sup>2</sup>

<sup>1</sup> Or perhaps *húam*; cf. Var. Leet.

<sup>2</sup> Others read *loña* for *nolla*, and two MSS. insert both rules, but this only proves that it is an old Var. Leet. In Sect. iv., we have some instances of a similar transposition of the nasal, as *dñála*, etc.

## DÚÑO DÚMAH. (8.)

For the root *dú* (*dún*), *dúma* is substituted : as,  
Dúmaï, ‘he is pained.’

PATEH PHALAH<sup>1</sup> (9.)

For the root *pat* (*paṭa*, given in the Dhátupátha with *ata*, in the sense of ‘going’), *phala* is substituted : as,  
Phalam hiaam, ‘my heart is gone’ (?).

## PADEH PÁLAH. (10.)

For the root *pād* (*pada*), *pála* is substituted : as,  
Pálei, ‘he goes.’

## VRISHAKRISHAMRISHAHRISHAM RITO 'RIII. (11.)

*Ari* is substituted for the *ri* of the roots *vriśh*, etc. : as,  
Varisaï, ‘it rains’; karisaï, ‘he drags’; marisaï, ‘he bears patiently’;  
harisaï, ‘he is glad.’

## RITO 'RAH. (12.)

*Ara* is substituted when a root ends in *ri* : as,  
Mṛi, ‘to die,’ maraï; sri, ‘to go,’ saraï; vri, ‘to choose,’ varai.

## KRINAH KUNO VÁ. (13.)

*Kuna* is optionally used for the root *kri* (*dukrin*) : as,  
Kunaï or karaï, ‘he does.’

## JRIBHO JAMBHÁAH. (14.)

For *jribh* (*jribhi*), ‘to yawn,’ *jambháa* is substituted : as,  
Jambháai, ‘he yawns.’

## GRAHER GENHAH. (15.)

For *grah* (*graha*), ‘to seize,’ *genha* is substituted : as,  
Genhaï, ‘he seizes.’

## GHET KTWÁTUMUNTAVYYESHU. (16.)

*Ghet* is substituted for *grah*, when followed by *ktwá*, the affix of the indeclinable participle, *tumun*, that of the infinitive, and *tavya*, that of the future participle : as,

Ghettuna, ‘having seized’; ghettum, ‘to seize’; ghettavvam, ‘to be seized.’<sup>2</sup>

<sup>1</sup> The Prák. Sanj. reads *páteh phálah*, and restricts it to the causal.

<sup>2</sup> If *tt* be the correct reading in the examples, we must read *ghet* or *ghett* for *ghe*. Cf. Var. Lect., and transl., notes, iv. 23, and viii., 55.

## KR̄NAH KÁ BHÚTABHAVISHYATOŚCHA. (17.)

*Ká* is substituted for the root *kri*, in the past and the future tenses, and also (as we infer from the *cha* of the Sútra) when the affixes *ktvá*, *tumun*, and *tarya* follow : as,

Kahá, 'he did' [for this, cf. vii. 24]; káhii, 'he will do'; kaúna, 'having done'; káum, 'to do'; káavvam, 'to be done.'

## SMARATER BHARASUMARAU. (18.)

For the root *smri*, 'to remember,' *bhara*<sup>1</sup> and *sumara* are substituted : as, Bharaï or sumaraï, 'he remembers.'

## BHIYO BHÁVÍHAU. (19.)

For the root *bhi* (*uibhi*), 'to fear,' *bhd*<sup>2</sup> and *vīha* are substituted : as, Bhái or vīhaï, 'he fears.'

## [JIGHRATEH PÁPÁAU.] (20.)

For the root *ghrá*, 'to smell,' *pá* and *páa* are substituted : as, Pái or páaï, 'he smells.'

## MLAI VÁVÁAU. (21.)

For the root *mlai*, 'to wither,' *vá* and *váa* are substituted : as, Vái or váaï, 'he withers.'

## TRIPAS THIMPAH. (22.)

For the root *trip* (*tripa*, given in the Dhátupátha with *trímpa* in the sense of 'being pleased') *thimpa* is substituted : as,

Thimpaï, 'he is pleased.'

## JNO JÁÑAMUNAU. (23.)

For the root *jná*, 'to know,' *jáñā* and *muna* are substituted : as, Jánaï and munai, 'he knows.'

## JALPER LO MAH. (24.)

*M* is substituted for the *l* of the root *jalp* (*jalpa*), 'to speak articulately': as, Jampaï.

## SHTHÁDHYÁGÁNÁM THÁAJHÁAGÁÁH. (25.)

For the roots *sthá*, 'to stand,' *dhyai*, 'to meditate,' *gai*, 'to sing' (given in the Dhátupátha in the list *kai*, *gai*, *rai* in the sense of 'sound'), *tháa*, *jháa* and *gáa* are respectively substituted : as,

<sup>1</sup> Hema-ch. "Smarer jara-júra-bhara-bhala-ladha-vimhara-sumara-payara-pambuháh."

<sup>2</sup> Bhááhi and bháissadi are found in Śak. (Williams') pp. 176, 15; 254, 1.

Tháanti, 'they stand'; jháanti, 'they meditate'; gáanti, 'they sing.'

[**TILÁJHÁGÁŚCHA VARTAMÁNABHAVISHYADVIDHYÁDYEKAVACHANESHU.** (26.)

For the roots *shthá*, *dhyai*, and *gai*, when followed by the singular affixes of the imperative, the future, and the present, *thá*, *jhá*, and *gá* are severally substituted, as well as the substitutes mentioned in the preceding Sútra (as we infer from the *cha* in the present one): as,

Thái or tháaī, 'he stands'; tháhii or tháahii, 'he will stand'; tháu or tháau, 'let him stand'; and similarly jhái or jháaī, jháhii or jháahii, jháu or jháau, gáī or gáaī, gáhii or gáahii, gáu or gáau.

[**KHÁDIDHÁVYOH KHÁDHAU.**] (27.)

For the roots *khád* (*khádri*), 'to eat,' and *dháv* (*dháru*), 'to run,' *khá* and *dhá* are substituted in the same tenses as in the preceding Sútra: as,

Khái, 'he eats'; kháhii, 'he will eat'; kháu, 'let him eat'; and similarly dhái, dháhii, dháu.

**GRASER VISAH.** (28.)

For the root *gras* (given in the Dhátup. in the list *grasu*, *glasu*, in the sense of 'eating') *visa* is substituted: as,

Visaī, 'he eats.'

**CHIṄAŚ CHIṄAH.** (29.)

For the root *chi* (*chin*), 'to gather,' *chiṇa* is substituted: as, Chiṇaī, 'he gathers.'

**KRÍṄAH KIṄAH.** (30.)

For the root *kri* (*dikṛ'ū*), 'to buy,' *kīṇa* is substituted: as, Kiṇaī, 'he buys.'

**VEH KKECHA.** (31.)

*Kke* is the substitute for *kri*, when preceded by the preposition *vi*; and *kīṇa* also, as we infer from the *cha* in the Sútra: as,

Vikkei or vikkiṇaī [for the *kk*, cf. iii. 50], 'he sells.'

**UD-DHMA UDDHUMÁ.** (32.)

For the root *dhumá*, 'to blow,' when preceded by the preposition *ut*, *uddhumá* is substituted: as,

Uddhumáī.

**SRADO DHO DAHAH.** (33.)

For the root *dhá* (*dudhán*), 'to hold,' when preceded by the particle

*śrad, daha* is substituted: as,

Saddhaī, 'he believes'; saddahiam, 'believed.'

AVÁD GÁHER VÁHAH. (34.)

For the root *gáh* (*gáhú*), 'to churn,' etc., when preceded by the preposition *ara*, *ráha* is substituted: as,

Ováhaī or avaváhaī, 'he bathes' [cf. iv. 21].

KÁSER VÁSAH. (35.)

'Preceded by *ara*' is continued from the foregoing Sútra. For the root *kás* (*kásri*), 'to cough,' when preceded by *ara*, *rása* is substituted: as,

Ovásaiī or avavásaiī, 'he coughs.'

NIRO MÁÑO MÁÑAH. (36.)

For the root *má* (*mán*), 'to measure,' when preceded by the preposition *nir*, *mána* is substituted: as,

Nimmánaī, 'he makes.'

KSHIYO JHIJJAH. (37.)

For the root *kshi*, 'to destroy,' *jhijjā* is substituted: as,

Jhijjaiī, 'he destroys.'

BHIDICHHIDOR ANTYASYA NDAH. (38.)

For the final of the roots *bhid* (*bhidir*), 'to break,' and *chhid* (*chhidir*) 'to cut,' *nda* is substituted: as,

Bhindaī, 'he breaks'; chhindaī, 'he cuts.'

KWATHER DHAH. (39.)

For the final of the root *kwath* (*kwatha*), 'to boil,' *dha* is substituted: as, Kadhaī, 'he boils.'

VESHTEŚCHA. (40.)

*Dha* is also substituted for the final of the root *vesht* (*veshta*), 'to surround': as,

Veddhaī, 'he surrounds.' This and the preceding Sútra, which might otherwise have been united, are separated on account of the latter of the two [S. 40]; which enjoins a substitute for a final *conjunet* instead of a single consonant, and therefore comes within the range of Sect. iii. 51.<sup>1</sup>

<sup>1</sup> None of the MSS. write the ex. with *ddh*; but that given above seems the natural explanation of the *yogavibhága uttarárthah*. The Prák. Sanj. is corrupt here, but seems to allow a second form *vetthaī* (by iii. 10); it gives no expl. of *yogavibhága*, etc., and this would have rather required *nityártha* [cf. iii. 49].

## UTSAMOR LAII. (41.)

For the final of the root *vesht*, *la* is substituted, when it is preceded by the prepositions *ut* and *sam*: as,

Uvvellaï, samvellaï.

## RUDER VAH. (42.)

For the final of the root *rud* (*rudir*), ‘to weep,’ *va* is substituted: as, Ruvaï, ‘he weeps.’

## UDO VIJAIH. (43.)

For the final of the root *vij*, preceded by *ut*, *va* is substituted: as, Uvvivaï, ‘he trembles.’

## VRIDHER DHAH. (44.)

For the final of the root *vridh* (*vridhu*), ‘to increase,’ *dha* is substituted: as, Vaddhaï, ‘he increases.’

## HANTER MMAH. (45.)

*Mma* is substituted for the final of the root *han* (*hana*), ‘to strike’: as, Hammaiï, ‘he strikes.’

## RUSHADINAM DIRGHATÁ. (46.)

In the roots *rush*, etc., the vowel is lengthened: as,

Rúsaï, túsaï, súsaï, *for* *rushyati*, ‘he is angry’; *tushyati*, ‘he is pleased’; *sushyati*, ‘he dries.’

## CHCHO VRAJANRITYOH. (47.)

*Chcha* is substituted for the final of the roots *vraj* (*vraja*), ‘to go,’ and *nrit* (*nriti*), ‘to dance’: as,

Vachchaï, ‘he goes’; nachehaï, ‘he dances.’<sup>1</sup>

## YUDHIBUDHYOR JAH. (48.)

*Jha* is substituted for the final of the roots *yudh*, ‘to fight,’ and *budh*, ‘to know’: as,

Jujjhaï, ‘he fights’; vujjhaï, ‘he knows.’

## RUDHER NDHAMBHAU. (49.)

*Ndha* and *mbha* are substituted for the final of *rudh* (*rudhir*), ‘to hinder’: as,

Rundhaï, rumbhaï, ‘he hinders.’

## MRIDO LAH. (50.)

*La* is substituted for the final of the root *mrid* (*mrida*), ‘to grind’: as, Malaï, ‘he grinds.’

<sup>1</sup> *Nuchchanam* = *nartanam*; *Sak.* (Williams'), p. 165, 1.

**ŚADLRIPATYOR DAH.** (51.)

*Da* is substituted for the final of the roots *sad* (*śadlri*), ‘to decay,’ and *pat* (*patlri*), ‘to fall’: as,

Sadaī, ‘he decays’; paḍai, ‘he falls.’

**ŚAKÁDÍNÁM DWITWAM.** (52.)

The final of the roots *śak* (*śaklri*), etc., is doubled: as,

Sakkaī,<sup>1</sup> laggai, for *śaknoti*, ‘he is able,’ *lagati*, ‘he adheres.’

**SPHUTICHALYOR VÁ.** (53.)

The final of the roots *sphut* (*sphuṭa*), ‘to blossom,’ and *chal* (*chala*), ‘to tremble,’ is optionally doubled: as,

Phuttaī or phudaī (the *t*, when it is not doubled, becoming *d* by ii. 20); challaī or chalaī.

**PRÁDER MÍLAH.** (54.)

The final of the root *míl* (*míla*), ‘to wink,’ is optionally doubled, when it is preceded by the prepositions *pra*, etc.: as,

Pamillaī, pamílaī.<sup>2</sup>

**BHUJÁDÍNÁM KTWÁTUMUNTAVYYESHU LOPAH.** (55.)

The finals of the roots *bhuj*, etc., are elided, when the affixes *kticá*, *tumani*, and *tarya* follow: thus from *bhuj* we have

Bhottúna, bhottum, bhottavvam; for bhuktawá, ‘having eaten,’ bhoktum, ‘to eat,’ bhoktavyam, ‘to be eaten.’—Similarly from *vid*, ‘to know,’ vettúna, vettum, vettavvam; and from *rud*, ‘to weep,’rottúna, rottum, rottavvam.<sup>3</sup>

**ŚRUHUJILÚDHUVÁM NO 'NTYE HRASWAH.** (56.)

At the end of the roots *śru*, ‘to hear,’ *hu*, ‘to offer,’ *ji*, ‘to conquer,’ *lú* (*lúñ*), ‘to cut,’ *dhú* (*dhún*), ‘to shake,’ *na* is to be employed, and the preceding long vowel is to be shortened: as,

Suṇaī, huṇaī, jinaī, luṇaī, dhuṇaī.

**BHÁVAKARMANOR VVAŚCHA.** (57.)

<sup>1</sup> Cf. *sukkanomi* = *śaknomi*; Śak. (Williams'), p. 108, 2.

<sup>2</sup> Some of the MSS. seem to take *práder* as equal to *pra-púrrasya*, but cf. viii. 3. The Prák. Sanj. agrees with the text, and also gives examples with *pra* and *ut*, adding *míla iti kim, milai*.

<sup>3</sup> If the above be the correct text (and it is also found in the Pr. Sanj.) *túṇa* as well as *úṇa* will be the Prákrit equiv. for *kticá*; cf. iv. 23, transl. note. The Pr. Sanj. (which always has *túṇa* — *kticá*) explains the *tt* by iii. 58.

At the end of these roots, when the passive<sup>1</sup> is signified, *vra* is to be employed; but *na* may also be used, as we infer from the *cha* in the Sútra: as,

Suvvāï or sunijjaï [vii. 8]; huvvāï or hunijjaï; jivvāï or jinijjaï; luvvāï or lunijjaï; dhuvvāï or dhunijjaï.

Srúyate, 'it is heard'; húyate, 'it is offered'; jíyate, 'it is conquered,' etc.  
GAMÁDÍNÁM DWITWAM VÁ. (58.)

In the case of the roots *gama*, etc., the final letter is optionally doubled in the passive, (*cf.* vii. 9.): as,

Gammaï, gamijjaï; rammaï, ramijjaï; hassaï, hasijjaï.

Gamyate, 'it is gone'; ramyate, 'it is played'; hasyate, 'it is laughed.'

LIHER LIJJHAH. (59.)

*Lijjha* is substituted for the root *lih* (*liha*), 'to lick,' in the sense of the passive: as,

Lijjhaï, 'it is licked.'

HRIKROR HÍRAKÍRAU. (60.)

For the roots *hri* and *kri*, *hira* and *kíra* are severally substituted in the sense of the passive: as,

Híraï, 'it is seized'; kíraï, 'it is done.'

GRAHER DÍRGHO VÁ. (61.)

A long vowel is optionally substituted for the short *a* in the root *grah*, in the sense of the passive: as,

Gáhijjaï or gahijjaï, 'it is seized.'

KTENA DINNÁDAYAH. (62.)

*Dinna*, etc., are used as irregular forms for some participles with the affix *kta*: thus,

Dá (dudáñ), 'to give,' dinna, 'given'; rud (rudir), 'to weep,' runñam, 'wept'; tras (trasí) 'to fear,' hittham, 'alarmed'; dah (daha), 'to burn,' daddham, 'burned'; ranj (ranji), 'to be attached to,' rattam (?), 'attached to.'

KHIDER VISÚRAH.<sup>2</sup> (63.)

For the root *khid* (*khida*), 'to be distressed,' *visúra* is substituted: as,

Virahena visúraï válá, 'the maiden is distressed by the absence (of her beloved).'

KRUDHER JÚRAH. (64.)

<sup>1</sup> *Karman* = our passive; *bháva* is the impersonal passive of a neuter verb.

<sup>2</sup> W continues to refer the remaining Sútras to the passive, but the Adhikára of Sút. 57 ended, no doubt, at Sút. 62.

For *krudh* (*krudha*), ‘to be angry,’ *jūra* is substituted: as, *Júrai*, ‘he is angry.’

**CHARCHEŚ CHAMPAH.** (65.)

For *charch* (*charcha*), ‘to study,’ *champa* is substituted: as, *Champaï*, ‘he studies.’

**TRASER VAJJAH.** (66.)

For *tras* (*trasī*), ‘to fear,’ *vajja* is substituted: as, *Vajjaï*, ‘he fears.’

**MRIJER LUBHASUPAU.** (67.)

For *mrij* (*mriju*), ‘to cleanse,’ *lubha* and *supa* are substituted: as, *Lubhaï* or *supaï*, ‘he cleanses.’

**VUTTAKHUPPAU MASJEH.** (68.)

For *masj* (*tumasjo*) ‘to be immersed,’ *vutta* (?) and *khuppa* are substituted: as,

*Vuttaï*, *khuppaï*, ‘he is immersed.’

**DRÍSEH PULAAÑIACKAAVAKKHÁH.**<sup>1</sup> (69.)

For the root *drīś* (*drīśir*), ‘to see,’ *pulaa*, *niakka*, and *avakkha* are substituted: as,

*Pulaaï*, *niakkaï*, *avakkhaï*, ‘he sees.’

**ŠAKES TARAVAATÍRAH.** (70.)

For the root *šak* (*šaklri*) ‘to be able,’ *tara*, *vaa*, and *tíra* are substituted: as, *Taraï*, *vaaï*, *tíraï*, ‘he is able.’

**SESHÁÑAM ADANTATA.** (71.)

The Anubandhas of the remaining roots are elided, and the roots themselves considered as ending in short *a*: thus,

Bhram (*bhramu*), ‘to wander,’ *bhamai*, ‘he wanders’; chub (*chubi*), ‘to kiss,’ *chumvaï*, ‘he kisses.’

<sup>1</sup> The Prák. Sanj. reads this Sút., “*Drīśch pulaa-niachchha-avakkha-sachchavdh;*” the Sanksh. Sára has a Sútra, given by Delius (Rad. Prák.) “*Drīseh pulaa-[Cod.-nāa]-niachchha-avakkha-[Cod.-jjha]-sachchava-pekkháh;*” so that no doubt we should correct Vararuchi’s *niakka* to *niachchha*, which is probably meant in the ex. of v. 2 [cf. p. 142]. In the ‘Mahávíra-charita’ (Trithen’s ed.) we twice find the form *puloa* [p. 99, 3, *puloanto chitthadi*; p. 100, 10, *asoavaniásammuham puloedi*] which is the only form I have met with like *pulaa* in the plays. Hema-ch. gives the forms *niachchha*, *pechchha*, *arayachchha*, *avayajjha*, *vajja*, *sachchura*, *dekkha*, *oukkha*, *avakkha*, *avaakkha*, *puloa*, *pulaa*, *nia*, *avaása*, *pása*.

## SECTION THE NINTH.

NIPÁTÁH.<sup>1</sup> (1.)

This Section will treat of particles [*nipátáh*], following the method of the Sanskrit grammarians.

## HUM DÁNAPRICHCHHÁNIRDHÁRAÑESHU. (2.)

*Hum* is a particle used in the sense of giving, asking, or speaking emphatically : as,

Hum gen̄ha appaño jíam, ‘Go, take your life’; Hum sáhusu sabbhávam, ‘Wish good to the good’ (?); Hum huvasu tuñhikko, ‘Come, be quiet.’

## VIA VEA AVADHÁRAÑE. (3.)

*Via* and *vea* are used in the sense of asseveration : as,  
Evam via, evam vea, ‘So, certainly.’<sup>2</sup>

## O SÚCHANÁPAŠCHÁTTÁPAVIKALPESHU. (4.)

*O* is used in the sense of indication, remorse and indecision ; for examples the Comment. refers us to the *Gátháh*, or poems written in Prákrit.<sup>3</sup>

## IRAKIRAKILÁ ANIŠCHITÁKHYÁNE. (5.)

*Ira*, *kira*, and *kila* are used in doubtful assertion : as,  
Pekkha ira tena hado, ‘See, he was possibly killed by him.’

## HUM KKHU NIŠCHAYAVITARKASAMBHÁVANESHU. (6.)

*Hum* and *kkhu* are used in the sense of resolution, doubt, or reflection : as,

<sup>1</sup> As this Section treats only of interjections, etc., I have not translated all the examples in full.

<sup>2</sup> See Lass. App., p. 189.

<sup>3</sup> The Prákrit of these first nine Sections [Lassen's 'Dialectus Præcipua'] is peculiarly the poetic dialect. It is called the Máháráshtri in xii. 32. The Saurasení is the form employed in prose.

Hum rakkhaso, ‘What! is it a Rákshasa?’

**ṄAVARAH KEVALE.** (7.)

*Ṅavara* is used in the sense of ‘only’: as,  
*Ṅavara<sup>1</sup> annam*, ‘Only boiled rice.’

**ĀNANTARYE ṄAVARI.** (8.)

*Ṅavari* is used in the sense of immediate sequence, ‘Then.’

**KINO PRAŚNE.** (9.)

*Kino* is used in the sense of a question: as,  
*Kino duvvasi*, ‘Why are you agitated?’

**AVVO DUHKHASŪCHANĀSAMBHÁVANESHU.** (10.)

*Avvo* is used in the sense of distress, indication, or reflection: as,  
*Avvo kajjalarasaranjiehim achchhhishim*, ‘Alas! (I am undone) by those  
 eyes tinged with collyrium,’ etc.

**ALÁHI NIVÁRAÑE.** (11.)

*Aláhi* is used in the sense of opposition: as,  
*Aláhi kalahalesena*, ‘Enough of this petty quarrelling.’

**AÏ VALE SAMBHÁSHANE.** (12.)

*Ai* and *vale* are used in the sense of addressing a person: as,  
*Aï múlam pasúsaĩ*, ‘Is the root dried up?’ *Vale kim kalesi avale*, ‘Come  
 maiden, what are you thinking of?’

**ṄAVI VAIPARÍTYE.** (13.)

*Navi* is used in the sense of contrariety: as,  
*Ṅavi taha pahasai válá*, ‘Not even the maiden smiles.’<sup>2</sup>

**SÚ KUTSÁYÁM.** (14.)

*Sú* is used in the sense of censure: as,  
*Sú sivino*, ‘Sleep! for shame!’

**RE ARE HIRE SAMBHÁSHANĀRATIKALAHÁKSHEPESHU.** (15.)

<sup>1</sup> Perhaps this should be *navaram*; cf. Ratnávalí, p. 26, 12, ‘*Saranam navaram ekam.*’ Cf. Lenz, Urvaśi, App. p. 15.

<sup>2</sup> *Navi* = *nápi*, ‘not even,’ [‘*nedum*,’ Lass. p. 370]; the MSS. explain it by *viparitam* in the sense of perverse or contrary to one’s expectation.

*Re*, *are*, and *hire* are used in the sense of addressing a person, or of delight, or quarrelling : as,

Re má karehi, ‘Oh! do not do it!’ etc.

**MMIVAMIVAVIÁ IVÁRTHE.** (16.)

*Mmiva*, *mira*, and *via* are used in the sense of *iva*, ‘like’: as,  
Gaanam mmiva, (*miva*, or *via*,) kasanam, ‘Black like the sky.’

**[AJJA ÁMANTRANE.]** (17.)

*Ajja* is used in the sense of courteous address : as,

Ajja mahánuháva kim karesi, ‘What art thou doing, oh illustrious one?’<sup>1</sup>

**ŚESHAH SANSKRITÁT.** (18.)

The remainder [*i.e.*, all that has not been treated of], whether rules for letters, genders, *taddhita* derivatives, composition, or affixes, etc., must be learned from the Sanskrit grammar (as Prákrit assumes this as its basis); they are omitted here from fear of swelling the treatise beyond its proper size.

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<sup>1</sup> This Sút. is doubtful, being only found in four MSS. In the ex. given, *ajja* might be for *drya*.

## SECTION THE TENTH.

## PAIŚÁCHÍ. (1.)

The Paiśáchí is the dialect of the Piśáchas,<sup>1</sup> or ‘goblins,’ which (like the other dialects) is explained in this section by definitions and examples.

## PRAKRITIH ŠAURASENÍ. (2.)

The original of this dialect [*i.e.*, that which forms the base on which its peculiarities are engrafted] is the Šaurasení (or the Prákrit dialect peculiar to prose; *cf.* xii. 1).

VÁRGÁNÁM TRITÍYACHATURTHAYOR AYUJOR ANÁDYOR  
ADYAU. (3.)

Instead of the third and fourth letters of each class, when single and non-initial, we must use the first and second respectively [*i.e.*, *k* for *g*, and *kh* for *gh*; *ch* for *j*, and *chh* for *jh*, etc.]: as,

Gakanam, mekho, ráchá, nichelharo,<sup>2</sup> etc.

Gaganam, ‘the sky’; meghah, ‘a cloud’; rájá, ‘a king’; nirjharah, ‘a cascade,’ etc.

## IVASYA PIVAH. (4.)

*Piva* is used for *iva*, ‘like’: as,

Kamalam piva mukham, ‘A face like a lotus.’

## NO NAH. (5.)

*N* is used for *n*: as,

Taluní for taruní, ‘a girl.’

<sup>1</sup> I know of no instances of this dialect in any of the plays; the Rákshasas who are introduced in the Venísamhára speak a kind of *Arddhamágadhi* [*cf.* Lass. p. 411], without the two peculiar features of the Paiśáchí, the dental nasal, and the substitution of hard for soft consonants.

<sup>2</sup> This is not a good ex., as it should be a *single* letter. I omit the remaining examples.

## SHTASYA SATAH. (6.)

*Sata* is used for *shṭa* : as,

Kasaṭam mama vattai, ‘It is my sorrow.

## SNASYA SANAH. (7.)

*Sana* is used for *sna* : as,

Sanánam for snánam, ‘bathing.’

## RYASYA RIAH. (8.)

*Ria* is used for *rya* : as,

Bháriá for bháryá, ‘a wife.’

## JNASYA NJAH. (9.)

*Nj* is used for *jñ* : as,

Vinjáto, for vijnáta, ‘known.’

## KANYÁYÁM NYASYA. (10.)

*Nj* is substituted for *ny* in the word *kanyá*, ‘a girl.’ as,

Kanjá.

## JJA CHCHA. (11.)

*Chch* is used for the *jj*, which in the Śaurasení dialect is substituted for *ry* [cf. iii. 17] : as,

Kacheham for káryam, ‘to be done.’

## RÁJNO RÁCHI TÁÑASIÑASÑISHU VÁ. (12.)

*Ráchi* is optionally used for *rájan*, ‘a king,’ before the case-affixes of the instr., abl., gen., and loc. singular : as, instr., ráchiná or ranjá; abl. and gen. ráchino or ranjo; loc., ráchini or ranji. ‘Why do we specify these cases?’ Because we have in nom. sing., ráchá, acc. sing., ráchánam, and acc. plur. ranjo by Sútras 3, 9.

## KTWAS TÚNAM. (13.)

*Túnam* is used for *ktwá*, the affix of the indecl. past participle : as, Dátúnam for datwá, ‘having given,’ etc.

## HRIDAYASYA HITAAKAM. (14.)

*Hitaaka* is used for the word *hṛidayā*, ‘the heart :’ as, Hitaakam harasi me taluni, ‘Maiden, thou ravishest my heart.’

## SECTION THE ELEVENTH.

## MÁGADHÍ. (1.)

The Mágadhí is the dialect of the Mágadhas, and it is here explained by definitions and examples.

## PRAKRITIH ŠAURASENÍ. (2.)

The original of this dialect is the Šaurasení.

## SHASOH ŠAH. (3.)

Š is substituted for *sh* and *s*: as,

Máše, viláše, *for* máshah, ‘a bean,’ and vilásah, ‘coquetry’ [for the final *e*, cf. S. 10].

## JO YAH. (4.)

*Y* is substituted for *j*: as,

Yáyade *for* jáyate, ‘he is born.’ [For the *d*, cf. xii. 3.]

CHAVARGASYÁSPRÍSHTATÁ<sup>1</sup> TATHOCICICHÁRAÑAH. (5.)

The palatal letters are pronounced with but a very slight contact of the tongue with the roof of the mouth (*asprišṭatá*).

<sup>1</sup> This Sútra is very unintelligible as it stands in the MSS. with *spashṭatá*, and Lassen’s conjecture of *aspashṭatá* does not seem satisfactory; the above is merely given as a conjectural emendation. The *ābhyanṭara-prayatna*, or internal effort in the utterance of the palatals is properly *sprišṭa*, because the organs of utterance are ‘in contact’; but in that of the semi-vowels (of which *y* corresponds to the palatals) it is *ishat-sprišṭa*, because here they but slightly touch; which I suppose to be meant by the Sanksh. Sára’s “*Yapachavargayuktá manáguchcháryáh*.” *Asprišṭa* properly refers to the vowels, but may here perhaps mean simply *ishat-sprišṭa*. In any case, the rule seems to refer to niceties of pronunciation. If the palatals really had this feeble sound, of course the aspirates *chh* and *jh* lose the additional letter which is prefixed to them in the proper Prákrit [cf. Lass. p. 397.]

## HRIDAYASYA HADAKKAH. (6.)

*Hadakka* is substituted for *hṛidaya*, ‘the heart’: as,  
Hadakke áale mama, ‘respect in my heart’ (?).

## RYARJAYOR YYAH. (7.)

*Yy* is substituted for *ry* and *rj*: as,  
Kayye, duyyane for káryam, ‘to be done,’ durjanah, ‘wicked.’

## KSHASYA SKAH. (8.)

*Sk* is substituted for *ksh*: as,  
Laskaše, daske for rákshasah, ‘a demon,’ dakshah, ‘clever.’

## ASMADAS SAU HAKE HAGE AHAKE. (9.)

For *asmad*, ‘I,’ followed by the nom. affix *su*, *hake*, *hage* and *ahake* are substituted: as,

Hake, hage, or ahake bhanámí, ‘I speak.’

## ATA IDETAU LUKCHA. (10.)

*Su* is continued from Sút. 9. When *su* follows a noun ending in *a*, *i* and *e* are substituted; elision of the affix is also optionally allowed: as,

Esi láá, eśe pulíše, eśa pulíša for esha rájá, ‘this king,’ esha purushah, ‘this man.’

## KTÁNTÁD UŚCHA. (11.)

*U* is substituted when the affix *su* follows a word ending with the affix *ktā*; and also (as we infer from the *cha* of the Sút.) we may optionally use the *i* or *e* of the preceding Sút., or even elide the affix: as,

Hasidu or haśidi, haśide, haśida, for hasitah, ‘smiling.’

## ÑASO HO VÁ DÍRGHATWAMCHA. (12.)

*Ha* is optionally substituted for *nas*, the affix of the gen. sing., and at the same time the preceding vowel is lengthened: as,

Puliśáha or puliśássha dhané for purushasya dhanam, ‘the man’s wealth.’

## ADÍRGHAS SAMBUDDHAU. (13.)

When the affix *su* follows a noun ending in *a*, in the sense of the vocative, the *a* is lengthened: as,

Puliśá ágachelha, ‘Approach, oh man.’—‘Why do we say in the sense of the vocative?’ Compare Vamhanaśá dhané, ‘the bráhmaṇa’s wealth.’

## CHITTHASYA CHISHTHAH. (14.)

*Chishtha* is the Mágadhí substitution for *chittha*, the Śauraseni form of

*shthá*, 'to stand: as,

Puliśe chishthadi, 'the man stands.'

### KR̄IṄMṛIṄGAMĀM KTASYA DAH. (15.)

*Da* is substituted for the affix *kta* in the verbs *kri* (*dukrīn*), 'to do,' *mri* (*mṛīn*), 'to die,' *gam* (*gamlī*), 'to go:' as,

Kade, made, gade for *kritah*, 'done'; *mritah*, 'dead'; *gatah*, 'gone.'

### KTWO DÁṄIH. (16.)

*Dáni* is substituted for the affix *ktwá*: as,

Sahidáni gade, 'after having borne it, he went;' kariḍáni áade, 'after having done it, he came.'

### ŚRIGÁLASYA ŚIĀLĀŚIĀLEŚIĀLAKĀH. (17.)

For *śrigála*, 'a jackal,' we have these three substitutes:

Śiāla, Śiāle, Śiālake.

[As the Mágadhi dialect is of considerable interest, I have added the following abridgement of Hema-chandra's corresponding Sútras: which immediately follow those on the Śaurasení: Cf. App. C.

287. *Ata et sau punsi mágadhyám* [cf. Var. xi. 10].

288. *Rasor lásau* [cf. Var. xi. 3].

289. *Shasoh samyoge so'grishme*, with Comm., 'the dental *s* is substituted for *s* and *sh* in a conjunct, except in the word *grishna* (thus revoking the rule corresponding to Vararuchi, iii. 1): as, *hasti*, *śuskam*, *kastam* [sic]; but *gimha* = *grishma*.

290. *Ttashthayoh stah*. 'The cerebral *t* joined to the dental *s*, is used for *tt* and *shth*: as, *bhastá* for *bhattá*, *kaste* for *káshtham*, *śustu* for *sushthu*.'<sup>1</sup>

291. *Stharthayoh stah*; with ex. *uvastide* [*upasthita*], *astavati* [*arthavati*?]. [The writing of *rtha* in the MSS. is doubtful.]

292. *Jadyayám yuh*. 'Y is substituted for *j* and *dy*, and an initial *y* does not become *j* [cf. Var. ii. 31]: as, *yáyádi*, *vyyá*, etc.

<sup>1</sup> This remarkable Sútra is borne out by the MSS. of the Mrichchhatika [cf. Stenzler, preface], which however have the palatal sibilant; but in Prinsep's Girnar Inscription [Bengal As. Soc. Journal, vol. vii. p. 278] we find the dental as above.

293. *Nya-nya-jña-njám njah.*
294. *Vrajer jah*; with ex. *vanjadi* = *vrajati*, ‘he goes.’
295. *Chhasya ścho 'nádau*; with ex., *gaścha* [*gachchha*], *púschadi* [*pṛichchhati*].
296. *Kshasya skah*. [cf. Var. xi. 8; the *ska* is here written with the *jihwámúliya*.]
297. *Skah preksháchakshoh* [this *ska* is not written with the *jihcá-múhya*]; with ex. *peskadi* = *prekshate*, and *áchaskadi* = *áchakshate*.
298. *Tishthaś chishṭhah*<sup>1</sup>; with ex. *chishṭhadi* [cf. Var. xi. 14].
299. *Avarṇád vá náso dáhah*<sup>2</sup> [cf. Var. xi. 12].
300. *Ámo dáha vá*; with ex. *śayanáha* or *śayanánam*.
301. *Aham-vayamor hage* [cf. Var. xi. 9].
302. *Śesham saurasenivat* [cf. Var. xi. 2].

<sup>1</sup> One MS. has *shṭa* for *shtha*.

<sup>2</sup> This *d* is merely an ‘it’ or grammatical technicality, and is added to an affix, to imply that the word which is to receive the affix must drop its final vowel and any consonant which may follow it; cf. Pánini, vi., 4, 143. Vararuchi never uses this sign.

## SECTION THE TWELFTH.

[The twelfth Section treats of the Śaurasenī dialect, or that modification of the Māhārāshṭrī (or Prákrit properly so called), which is usually found in the prose passages of the dramas. In consequence of the loss of Bhámaha's commentary on this Section, many of Vararuchi's Sútras are obscure and corrupt; Hema-chandra's corresponding rules are given in Appendix C, but even these leave many difficulties unexplained. I have not attempted a translation of this Section, but have contented myself with adding a few explanatory notes; cf. Lass. App., pp. 49—58.]

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(3.) This is clearly explained in Hema-ch. 260, 267.

(4.) *Várado* = *ryápritah*.

(5.) *Pudo* or *puddah* = *putrah*.

(6.) *Giddho* = *gridhrah*.

(8.) The Māhārāshṭrī forms, by iii. 5, are *savrajño*, etc., while the prose forms by this Sút. are *savrañño*, etc.

(9.) *Ia* is the proper prose form of the indecl. part.; cf. Hema-ch. 271.

(10.) *Kadua*, *gadua* = *kṛitvá*, *gatvá*; cf. Hema-ch. 272.

(11.) This allows such a form as *vanáni* for the neuter nom. or acc. plural, as well as the Māhár. *vanái* [v. 26].

(12.) Cf. Hema-ch. 269.

(13.) *Bhavissadi*, *harissadi*, *huvissadi* are the common prose forms of the future of *bhú*, not the contracted forms *hossam*, *hohimi*, etc.

(14.) *De* is used for the root *dá*, as *dedi* = *dadáti*; but *daïssam* = fut. *dásyámi*.

(15.) *Kara* is the prose substitute for *kri*; *kuna* [viii. 13] is restricted to verse.

(16.) *Chittha* = *shthá*, as *chitthadí* [cf. vi. 63, xi. 14].

(17.) *Sunara* is the prose form for *smṛi*; the other form in viii. 18 is poetical.

(18.) Cf. v. 14, Var. Lect.

(19, 20.) These are conjectural. “*Achehha* is used in prose for the root *as*, ‘to be:’ as, *achhhámi* = *asmī*.” Lassen (p. 346) quotes from the Sanksh. Sára *achhháü*, *achhhanti*, *achhhattha* or *achhhaha*. “*Atthi* is used in prose for the root *as*, ‘to be,’ with the personal affix *tip*, i.e., *asti*.”

(21.) This is conjectural; cf. Lass. App., p. 56, and Sanksh. Sára, 15. If correct, it would imply that *ssam* is optionally substituted for the affix of the first [*third*] person sing. of the future, and also that the previous vowel may be lengthened: as, *Karissam* or *karísam*, for *karishyámi*.

(22.) *Itthí* is the prose form for *stri*, ‘a woman.’

(25.) This allows the form *raam*, ‘we,’ as well as the *amhe* of vi. 43.

(26.) If we adopt Lassen’s first conjecture *neh ssitthau*, this will refer to vi. 2, and prohibit the locative form in *mmi* from being used in prose. As the form in *him* (as, *tahim*, etc.) is also found in prose, Lassen proposes a second conject., *neh ssilittháh*; but as this rule only refers to vi. 2, and *him* would still remain by virtue of vi. 7, *neh ssitthau* is no doubt the true reading.

(27.) The *átmancpada* affixes are not used in prose; cf. Lass. p. 380.

(28.) This Sút. is corrupt, but seems to imply that *e* may be used before any personal affix, as in the Máhár. by vii. 34.

(29.) This seems to imply that *e* may be used for the first person of the imperative or potential [cf. Lass. App.] as *bhare* for *bhareyam*, but this is very doubtful. The *cha* would imply that the common form [vii. 18?] may be also used.

(30.) Cf. iii. 18.

(31.) If Lassen’s conjecture is correct, the forms of ii. 35 are not used in prose.

(32.) This Sút. is important, as fixing the name of the principal Prákrit dialect, with which the Saurasení so nearly agrees. All the rules, therefore, of Sections i.—ix. equally apply to the prose or the poetical Prákrit, with the exception of the points mentioned in this Section.

## APPENDIX D.

ON PAGE 132 (III. 58).

It has been stated in the little Introduction to Prákrit Grammar prefixed to this work, that Prof. Lassen has established the principle that a long vowel is shortened before two consonants; with the two subsidiary rules, (*a*) if the long vowel be retained, one of the consonants is elided, and (*b*) a short vowel before two consonants is occasionally lengthened by eliding one of them (*cf.* Inst. pp. 139-144). There can be no doubt that these are continually confirmed by the later Prákrit; but how are we to account for the fact, that Vararuchi nowhere states them in his Sútras? The MS. W has indeed a spurious Sútra, *Samyoga-púrvo hrasvah*, (see App. A. 3), which, though certainly not Vararuchi's, seems to affirm the first; yet the Prákrita Sanjívaní, an elaborate commentary on Vararuchi (for an account of which, see preface), never recognises it, even in explaining such a change as that of 'áścharya' to 'achechhera' (see note, p. 109). Bhámaha resorts to an artifice to include a partial application of (*b*) in i. 17; and the Sanksh. Sára allows (*b*) in its 190th rule, '(dīrghah) ad id ul lupta-ryanjane.' (Lass. App. p. 47). But it is only Hema-chandra who states them clearly in the two following rules: (Páda i. Sút. 42) *Lupta-ya-ra-va-śa-sha-sám śu-sha-sám dīrghah*;—‘wherever a *y*, *r*, *v*, *ś*, *sh* or *s* is elided, which precedes or follows an *ś*, *sh*, or *s*, the preceding vowel is lengthened: as, *Pásā*, *síso*, *áso*, *púso*, etc., for *Paśyati*, *śishya*, *áśwa*, *pushya*, etc.’—(Páda ii. Sút. 90) *Nā dīrghánuswédràt* (which follows a Sút. corresponding to Var. iii. 50, *q.v.*); ‘the doubling previously enjoined [*cf.* Var. iii. 50] is forbidden after a long vowel or an anuswára [for the latter, *cf.* Var. iii. 56], whether these have been introduced by previous rules [*lákshanika*] or are the original letters of the word [*ulákshanika*]; as *nísáso* for *níswása* (where the *i* is lengthened by Hema-chandra's rule quoted above); *isaro* for *íswara* (where the *i* is originally

long), and similarly *pháso*, *pásam* for *sparśa* and *párśwa*, etc. Bhámaha by the examples given in his commentary on Vararuchi iii. 58, would seem to include such words under it: but surely if Vararuchi had intended this rule to exercise such a wide influence, he would have expressed himself more clearly, and would have specified the class by a better denomination than *sevāddī*, as he had before done in a similar case in i. 20 by *tundu-rúpeshu*, which at once defines the class of words to which it applies; see Comment., *ad locum*. Nor is there any reason, if such a principle had been recognised by him, for his inserting such a Sútra as viii. 46, as the words therein specified would have at once come within its influence, without needing any further remark. Are we therefore to interpret the silence of Vararuchi as evidence that the principle in question grew up gradually in Prákrit, and only became fully recognised in later times?

## APPENDIX E.

## HEMACHANDRA'S SÚTRAS ON VOWELS IN SANDHI.

(Cf. Var. iv. 1),

(Páda i. Sútras 3—9).

[As Vararuchi is defective in this part of Prákrit Grammar, the following Sútras from Hema-chandra are added to supply the deficiency. I have omitted many of the examples, as these are often obscure and corrupt from the general absence of Sanskrit explanations. Prof. Lassen has discovered many of these rules by induction from the instances in the plays; cf. Inst., pp. 167-9.]

3. *Dirgha-hraswau mitho vrittai*.—Vrittai samáse swaránám dírgha-hraswau bahulam bhavatah, mithah parasparam; hraswasya dírghah; (*antarvedih*) *antávei*; kwachin na bhavati, 'juraīano'; kwachid vikalpah, (*pati-griham*) *paiharam* *paiharam*, etc.: dírghasya hrsawah [examples obscure in MSS.]—kwachid vikalpah, *jáūnaadām* *jaūnādām*, *naīsottam* *naīsottam*, *vahumuham* *vahumuham* [cf. note, p. 135].

4. *Padayoh sandhir vá*.—Sanskritoktaḥ sandhiḥ sarvah prákrite padayor vyavasthitavibháshayá bhavati; *rásesi rása* *isi* [= *vyásā rishih?*]; *visamáavo* *visamaáavo* [explained in marg. by *vishamátapah*], etc.—Padayor iti kim? *páu*, *pái*, etc.—Bahuládhikárát<sup>1</sup> kwachid ekapade 'pi; *káhi*, *káhi*.

5. *Na yuvarṇasyáswe*.—*Ivarṇasya uvarṇasya* cha, aswe varne pare [*i.e.*, followed by a different vowel], sandhir na bhavati. . . . Aswa iti kim? *Puháviso* [= *prithiví* + *íśa*].

6. *Edotoḥ sware*.—Ekára-oka-rayoh, sware pare, sandhir na bhavati.

7. *Swarasyodvritte*.—Vyanjana-sampriktah swaro, vyanjane lupte, yo 'vaśhyate, sa 'udvritta' iha uehyate [*i.e.*, a vowel, which has lost its original consonant by elision, is called *udvritta*]; swarasya, udvritte sware pare, sandhir na bhavati. [Cf. Lass. Inst., p. 170].

8. *Tyádeh*.—Tip-ádínám swarasya, sware pare, sandhir na bhavati; hoi iha = bhavati iha.

9. *Luk*.—Swarasya, sware pare, bahulam lug bhavati; níśásúsásá = níśwásochhhwásau (níśwása + uchchliwása). [Cf. note transl. p. 136.]

<sup>1</sup> For this, see Preface.

## INDEX OF PRÁKRIT WORDS

OCCURRING IN THE FOREGOING PAGES.<sup>1</sup>

## A. (अ)

Āi = ayi, ix. 12 (not *api*).

Ansú = áśru, iv. 15 (for gender, cf. note p. 137).

Anso = ansah, iv. 14 = áśwah, iv. 15.

Akko = arkah, ii. 1. iii. 3.

Aggí = agnih (v. 14-18. vi. 60, 61).

Aggho = arghah, ii. 1.

Ankuso = anknśah, ii. 43.

Anko = ankah, iv. 17.

Ankollo = ankoṭhah, ii. 25 (Sans. 'ankolah'?)

Angulí = angurí, ii. 30.

Achehha = as (*root*), xii. 19 (*Saur.*?)

Achehham = akshi, iv. 12, 20.

Achehhí = akshi, iii. 30. iv. 20.

Achehhariam = áścharyam, xii. 30. (*Saur.*)

Achelheram = áścharyam, i. 5. iii. 18, 40.

Ajaso = ayaśas, ii. 2.

Ajjá = aho, ix. 17 (árya or adya?).

Ajjháo = adhyáyah, iii. 28.

Aṭṭhí = asthi (*neut.*), iii. 11, 51.

Anuttanta, } = anuvartamána, iv. 5.

Anuvattanta, } = anyathávachanam, i. 14.

Atulam = atulam, ii. 2.

Attá, attáno = átman, v. 46 (var.lect.)

Atto = ártah, iii. 24.

Atthi = asti, xii. 20 (*Saur.*?)

Addhá, addháno = adhwá, v. 47.

Adhíro = adhírah, ii. 27.

Apáro = apárah, ii. 2.

Appá, appáno = átmá, iii. 48. v. 45, 46.

Appullam = átmíyam, iv. 25.

Amú = asau (*declined*), vi. 23.

Ambam = amram, iii. 53 (cf. note transl.).

Amso = ansah, iv. 14.

<sup>1</sup> As this Index is intended to comprise chiefly the *useful* Prákrit words, I have not always inserted those Prákrit examples which only reproduce the Sanskrit forms unaltered; and also in cases of nominal and pronominal inflexions, I have often contented myself with a single general reference. Wherever the Prákrit form differs in gender from the Sanskrit, I have noticed the discrepancy.

Amha,  
 Amháñam, } = asmákam, vi. 51.  
 Amhe,  
 Amhe = vayam,asmán, vi. 43.  
 Amhehim, etc. = asmábhih, etc, vi.  
     47, 49, 53.  
 Ariho = arhah, iii. 62.  
 Are, *partiele*, ix. 15.  
 Aláhi = alam, ix. 11.  
 Aliam = alíkam, i. 18.  
 Alhádo = áhládah, iii. 8.  
 Avakkhaï = paśyati, viii. 69.  
 Avajalam = apajalam, ii. 2.  
 Avaraṇho = aparáhnah, iii. 8.  
 Avari = upari, i. 22.  
 Avavásai = avakásate, viii. 35.  
 Avaváhaï = avagáhate, viii. 34.  
 Avaharaï = avaharati, iv. 13.  
 Avaháso = avahásah, iv. 21.  
 Avahovásam = ulhayapárśwam, iv.  
     33.  
 Avasariam = apasritam, iv. 21 (v.l.)  
 Avvo = aho, ix. 10 (*cf.* Lass. p. 369).  
 Asivam, asivvam = ásivam, iii. 58.  
 Asu, asum iv. 16; *see* ásu, *infra*.  
 Aso (or rather 'áso,' *cf.* i. 2) = áswah,  
     iii. 58.  
 Assa, assim = asya, asmin, vi. 15-17.  
 Asso = áswah, i. 2. iii. 58.  
 Aha = asau, adas, vi. 24.  
 Ahaam = aham, vi. 40.  
 Ahake = aham (*Mág.*), xi. 9.  
 Aham = aham, vi. 40.  
 Ahammi = aham, mám, vi. 41.  
 Ahijái = abhijátih, i. 2.  
 Ahimajjú = abhimanyuh, iii. 17.  
 Ahimunko = abhimuktah, iv. 15.

## A. (අ)

Áado = ágatah, ii. 7.  
 Áidí = ákritih, ii. 7.  
 Audi = ávrítih, ii. 7.  
 Ánattí = ájnaptih, iii. 55.  
 Áñá = ájná, iii. 55.  
 Ánálakkhambho, } = álánastambahah,  
 Ánálakhambho, } iii. 57. iv. 29.  
 Adaro = ádarah, ii. 2.  
 Apelo = ápídah, i. 19.  
 Ámelo = ápídah, ii. 16.  
 Ávatto = ávartah, iii. 24.  
 Asi = ásit, vii. 25.  
 Áso = áswah, i. 2. (iii. 58?).  
 Ásu, ásum = ásu (*conject.*) iv. 16.  
 Áhijái = abhijátih, i. 2.

## I. (ඒ)

Ia = iti, i. 14.  
 Iarassim, etc. = itarasmin, vi. 2.  
 Ingálo = angárah, i. 3. ii. 30.  
 Ingiajjo = ingitajnah, iii. 5.  
 Ingianño = ingitajnah, xii. 8. (*Saur.*)  
 Inam }  
 Inam } = idam, vi. 18.  
 Idam  
 Itthí = strí, xii. 22. (*Saur.*)  
 Ima = idam (crude form), vi. 14,  
     15, 16.  
 Iminiá, imena = anena, vi. 3, 14.  
 Imesim = eshám, ásám, vi. 4.  
 Isi (isi?) = íshat, i. 3.  
 Isí = rishih, i. 28.  
 Issaro = íswarah, iii. 58.  
 Iha = idam (*loc. sing.*), vi. 16, 17.

## I. (સ્તુ)

Ísálú = írsháván, iv. 25.

Ísaro = íswarah, iii. 58.

## U. (ઉ)

Ua, uaha = paśya, paśyata, i. 14

(cf. transl. note).

Ukká = ulká, iii. 3.

Ukkero = utkarah, i. 5.

Ukkhaam, ukkhá- = utkhátam, i. 10.

Uehehhá = ukshá, iii. 30.

Uehehhitto = utkshiptah, iii. 30.

Uchchhú = ikshuh, i. 15. iii. 30.

Ujjuo = ríjuh (rijukah), iii. 52.

Uttarijjam, } = uttaríyam, ii. 17.

Uttaríam, } = uttaríyam, ii. 17.

Udú = rituh, i. 29. ii. 7.

Uddhumái = uddhamati, viii. 32.

Uppalam = utspalam, iii. 1.

Uppáo = utpátaḥ, iii. 1.

Ubbhavaï = ubdhavati, viii. 3.

Umbaram = udumbaram, iv. 2.

Umhá = ushmá, iii. 32.

Ulavo = ulapah, ii. 15.

Ulúhalam = ulúkhalam, i. 21.

Uvvivaï = udvijate, viii. 43.

Uvvellaï = udveshtate, viii. 41.

Uvasaggo = upasargah, ii. 15.

Ussavo = utsavah, iii. 42. (cf. v.l.)

Ussuo = utsukah, iii. 42.

## E. (એ)

Ea = eva, iv. 5.

Eam = ekam, iii. 58 = evam, iv. 5.

Eáraha = ekádaśa, ii. 14, 44.

Ekkam = ekam, iii. 58.

Eñhim = idánim, iv. 33.

Ettiam, } = etávat, iv. 25, Comm.

Eddaham, } (cf. App. B.)

Etto = etasmát, vi. 20, 21.

Ettha = etasmin, vi. 21 (or rather  
'atra'; cf. Lass. p. 129).

Edam = etad, enam, vi. 22.

Ediná, edena = etena, vi. 3.

Edesim,

Edána, } = eteshám, etásám, vi. 4.

Edánam,

Erávano = airávataḥ, i. 35. ii. 11.

Eriso = ídriśah, i. 19, 31.

Evva = eva, iv. 5.

Eśa, eśi, eše = eshah, xi. 10. (Mág.)

Esa, eso = eshah, vi. 19, 22.

## O. (ଓ)

Okkhalam = ulúkhalam, i. 21.

Ováháï = avagíhate, viii. 34.

Ovásáï = avakásate, viii. 35.

Osáriam = apasáritam, iv. 21.

Oháso = avahásah, iv. 21.

## K. (ક)

Kaam = kṛitam, i. 27. v. 23 (cf. note)

Kaíavo = kaitavah (?), i. 36.

Kaiá = kadá, vi. 8.

Kai = kapih, ii. 2.

Kaürao = kauravah, i. 42.

Kaüsalo = kauśalam (?). i. 42.

Kachham = káryam, x. 11. (Paiś.)

Kanjá = kanyá, x. 10. (Paiś.)

Kanjaá = kanyaká, xii. 7. (Saur.)

- Kade = kṛitah, xi. 15. (*Mág.*)  
 Kaḍhaī = kwathati, viii. 39.  
 Kadhoram = kāthoram, ii. 24.  
 Kanaam = kanakam, ii. 42.  
 Kanjáro, kanni- = karnikárah, iii. 58.  
 Kannáúram, } = karnapúram, iv. 1.  
 Kanñáúram, } = karnapúram, iv. 1.  
 Kaneru = karenuh (*fem. only*) iv. 28.  
 Kanho = krishnāh, iii. 33, 61.  
 Kattari = kartari, iii. 24.  
 Katto, kado = kasmát, vi. 9.  
 Kattha, kammi, etc. = kasmin, vi. 7.  
 Kadua = kṛitwá, xii. 10 (*Saur.*); cf.  
     Hema-ch. App. C.  
 Kandotṭo = utpalam (Sans. *kandoṭah?*)  
     iv. 33.  
 Kamandho = kabandhah (Sans. *ka-  
     mandhah?*), ii. 19.  
 Kammo = karman, iv. 6, 18.  
 Kamsó = kansah, iv. 14. (note tr.)  
 Kayye = káryam, xi. 7. (*Mág.*)  
 Kara = kri (*dukrin*) viii. 13. xii. 15,  
 Karidáni = kṛitwá, xi. 16 (*Mág.*)  
 Karisa = krish (*root*), viii. 11.  
 Kariso = karíshah, i. 18.  
 Kalambo = kadambah, ii. 12.  
 Kalunam = karunam, ii. 30.  
 Kalháram = kahláram, iii. 8.  
 Kasatam = kashṭam, x. 6. (*Puś.*)  
 Kasano = krishnāh, iii. 61.  
 Kasáam = kasháyam, ii. 43.  
 Kaha, kaham = katham, iv. 16.  
 Kahim, etc. = kasmin, vi. 7, 8.  
 Ká = kri (*dukrin*), viii. 17.  
 Káúna = kritwá, iv. 23. viii. 17.  
 Kátúnam = kritwá, x. 13. (*Puś.*)  
 Kálásam, Káláa- = káláyasam, iv. 3.  
 Kása = kasya, vi. 5.  
 Káham = karishyámi, vii. 16.  
 Káhávano = kárshápanah, iii. 39.  
 Káhia = chakára, viii. 17; cf. vii. 24.  
 Káhe = kadá, vi. 8.  
 Kií = kritih, i. 28.  
 Kiehehá = krityá, i. 28.  
 Kiná = kena, vi. 3.  
 Kinaü = krínáti, viii. 30.  
 Kiño = kinnu, ix. 9.  
 Kittí = kírtih, iii. 24.  
 Kira, kila = kila, ix. 5.  
 Kiriá = kriyá, iii. 60.  
 Kirito = krítah, iii. 62.  
 Kilanto = klántah, iii. 62.  
 Kiliṭṭham = kliṣṭam, iii. 60.  
 Kileso = kleśah, iii. 62.  
 Kilittam = klíptam, i. 33.  
 Kivá = kripá, i. 28.  
 Kisaro = kriśarah, i. 28.  
 Kisí = krishih, i. 28.  
 Kissá = kasyáh, vi. 6.  
 Kíá, kíá, kíi, kíe, = kasyáh, vi. 6  
     ( cf. v. 24, transl. note).  
 Kíraü = kriyate, viii. 60.  
 Kíse = kasyáh, vi. 6.  
 Kualaam, kuva- = kuvalayam, iv. 5.  
 Kukkheao = kauksheyakah, i. 44.  
 Kuchhhí = kukshih, iii. 30.  
 Kuṇa = kri (*dukrin*), viii. 13.  
 Kumbhaáro, } = kumbhakárah,  
 Kumbháro, } iv. 1.  
 Kusumappaaro, } = kusumaprakarah,  
 Kusumapaaro, } iii. 57.  
 Kedhavo = kaiṭabhadhah, ii. 21, 29.  
 Kettiam, } = kiyat, iv. 25, Comm.  
 Keddaham, } cf. App. B.

Keriso = kídiśah, i. 19; *cf.* i. 31.  
 Keláso = kailásah, i. 35.  
 Kevat̄tao = kaivartakah, iii. 22.  
 Kesim = keshám, kásám, vi. 4.  
 Koṭtimam = kuṭtimam, i. 20.  
 Koṭhuho = kaustubhah, i. 41. iii. 12.  
 Komuí = kaumudí, i. 41.  
 Kosambí = kauśámbí, i. 41.  
 Kosalo = kauśalam (?), i. 42.  
 Kkhu = khalu, ix. 6.

## Kh. (ख)

Khaīam = kháditam, i. 10.  
 Khaggo = khadgah, iii. 1.  
 Khanam = kshanam, iii. 31.  
 Khado = khsatah, iii. 29.  
 Khando = skandah, iii. 29.  
 Khandho = skandhah, iii. 29.  
 Khamá = kshamá, iii. 31 = kshmá,  
       iii. 63.  
 Khambho = stambhah, iii. 14, 50.  
 Khaliam = skhalitam, iii. 1, 50.  
 Khá = khád (*root*), viii. 27.  
 Kháīam = kháditam, i. 10.  
 Khánú = sthánuh, iii. 15.  
 Khujjo = kubjah, ii. 34.  
 Khuppa = masj (*root*), viii. 68.  
 Khodao = sphoṭakah, iii. 16.

## G. (ग)

Gáá = gadá, ii. 2.  
 Gaüravam = gauravam, i. 43.  
 Gao = gajah, ii. 2.  
 Gaggaro = gadgadah, ii. 13.  
 Gachchham = gamishyámi, vii. 16.  
 Gade = gatah, xi. 15. (*Mág.*)

Gaddo = gartah, iii. 25.  
 Gad̄daho = gardabhadhah, iii. 26.  
 Gadua = gatwá, xii. 10. (*Saur.*)  
 Gabbhinam = garbhitarum, ii. 10.  
 Gammaī,  
 Gamijaī, } = gamyate, vii. 9. viii. 58.  
 Gamiaī,  
 Gariho = garhah, iii. 62.  
 Garuam, } = gurn, gurví, i. 22 (*cf.*  
 Garuí, } iii. 65).  
 Gahavaí = grihapatih, iv. 32.  
 Gahijaī, gáhi- = grihyate, viii. 61.  
 Gahiram = gabhiram, i. 18.  
 Gá, gáa = gai (*root*), viii. 25. 26.  
 Gárvam = gauravam, i. 43.  
 Gáhá = gáthá, ii. 27.  
 Gitthí = grishthih, i. 28.  
 Giddho = gridhrah, xii. 6 (*Saur.*)?  
 Gimho = gríshmah, iii. 32.  
 Girá = gir, iv. 8.  
 Gunthí = grishthih, iv. 15.  
 Gujjhao = guhyakah, iii. 28.  
 Genha = grah (*root*), viii. 15 = gri-  
       hána, ix. 2.  
 Gotthí = goshtí, iii. 1.  
 Golá = godávarí, iv. 33.

Gh. (घ)

Ghaná = ghriñá, i. 27.  
 Gharam = griham, iv. 32, 33.  
 Ghe, } = grah (*root*), viii. 16 (*cf.*  
 Ghet, } transl.).  
 Gheúna = grihítwá, iv. 23.  
 Ghettavvam = grahitavyam, viii. 16.  
 Ghettúna = grihítwá, viii. 16 (*cf.*  
       note, transl.).

Ghettúnam = grīhítwá, x. 13. (*Paiś.*)  
Ghola = ghūna (*root*), viii. 6.

### Ch. (च)

Chāitto = chaitrah, i. 36.  
Chāütthí = chaturthí, i. 9.  
Chaüddaha = chaturdaśa, ii. 14.  
Chaüddahí = chaturdaśí, i. 9.  
Chādu, chādu = chātu, i. 10.  
Chatunham (chaüñham ?) = chatur-nám, vi. 59.  
Chattári, ज = chatwárah, chaturah,  
Chattáro, झ vi. 58.  
Chandimá = chaudriká, ii. 6.  
Chando, chandro = chandrah, iii. 4.  
Chamaram, chá- = chámaram, i. 10.  
Champaï = charchayati, viii. 65.  
Chalaï, challaï = chalati, viii. 53.  
Chalano = charanah, ii. 30.  
Chátuliam = cháturyam, iv. 33.  
Chiñtha = shíthá, xii. 16 (*Saur.*); cf.  
vi. 63. xi. 14.  
Chinäi = chinoti, viii. 29.  
Chindham, ज = chihnam, i. 12. iii.  
Chendham, झ 34.  
Chiládo = kirátah, ii. 30, 33.  
Chishtha = shíthá, xi. 14. (*Mág.*)  
Chihuro = chikurah, ii. 4.  
Chumvái (-baï) = chumbati, viii. 71.  
Chotthí, ज = chaturthí, chaturdaśí,  
Choddahí, झ i. 9; cf. ii. 44.  
Choriam = chauryam, iii. 20.

### Chh. (छ)

Chhatthí = shashthí, ii. 41.  
Chhañam = kshañam (kshañah ?),  
iii. 31.

Chhattavañno = saptaparnah, ii. 41.  
Chhamá = kshamá, iii. 31.  
Chhammuho = shañmukhah, ii. 41.  
Chháram = ksháram, iii. 30.  
Chhávao = śávakah, ii. 41.  
Chhábá, -í = chháyá, ii. 18. v. 24.  
Chhindaï = chhinatti, viii. 38.  
Chhíram = kshíram, iii. 30.  
Chhuam = kshutam, iii. 30.  
Chhuñno = kshuñnah, iii. 30.  
Chhuddho = kshubdhah, iii. 30.  
Chhuram = kshurah (*mase.*) iii. 30.  
Chhettam = kshetram, iii. 30.

### J. (ज)

Jaá, jaü = yadá, i. 11.  
Jaíá, etc. = yadá, vi. 8.  
Jaüñaadám, ज = yamunátaṭam, iv. 1.  
Jaüñáadám, झ = yamunátaṭam, iv. 1.  
Jaüná = yamuná, ii. 3.  
Jakkho = yakshali, ii. 31. iii. 29, 51.  
Janjo = yajnah, xii. 7. (*Saur.*)  
Jaṭthí = yashtíh, ii. 31. (cf. note, tr.)  
Jadharam = jatharam, ii. 24.  
Janñao = janakah, iii. 52.  
Janño = yajnah, iii. 44.  
Japhú = jahnuh, iii. 33.  
Jatto, jado = yasmát, vi. 9.  
Jampaï = jalpati, viii. 24.  
Jambháï = jrimbhate, viii. 14.  
Jammo = janma, iii. 43. iv. 18.  
Jaso = yaśas, ii. 31. iv. 6, 18.  
Jaha, jahá = yathá, i. 10.  
Jahano (-ñam ?) = jaghanam (*neut.*),  
ii. 27.  
Jahitthilo = yudhishthirah, i. 22.  
ii. 30.

Já = yávat, iv. 5.

Jána = jná (*root*), viii. 23.

Jámáuo = jámátríkah, i. 29.

Jámáá, -aro = jumátá, v. 35.

Jáva = yávat, iv. 5.

Jásá = yasya, vi. 5.

Jáhe = yadá, vi. 8.

Jína = ji (*root*), viii. 56, 57.

Jiná = yena, vi. 3.

Jivváī = jíyate, viii. 57 (*cf.* vii. 9).

Jissá, *etc.* = yasyáh, vi. 6.

Jíam = jívitam, ii. 2. iv. 5.

Jíi, jíe, *etc.* = yasyáh, vi. 6 (*cf.* v. 22).

Jíá = jyá, iii. 66.

Jíviam = jívitam, iv. 5.

Jihá = jihwá, i. 17. iii. 54.

Jujjhaī = yudhyate, viii. 48.

Juguchhhá = jugupsá, iii. 40.

Juggam = yugmam, iii. 2.

Juvá, juváno = yuvá, v. 47.

Júra = krudh (*root*), viii. 64.

Jettiam, } = yávat, iv. 25 (*cf.* App.

Jeddaham, } B.)

Jevva = eva, xii. 23. (*Saur.*)

Joggo = yogyah, iii. 2.

Jovanavanto = yauvanaván, iv. 25.

Jovvanam = yauvanam, i. 41. iii. 52.

### Jh. (ঝ)

Jhá, jháa = dhyai (*root*), viii. 25, 26.

Jhijja = kshi (*root*), viii. 37.

### Th. (ঠ)

Thá, tháa = shthá (*root*), viii. 25, 26.

Thiam = sthitam, v. 13, 22.

### D. (ঢ)

Dando = dañdah, ii. 35 (*cf.* xii. 31).

Dasaño = daśanah, ii. 35.

Dolá = dolá, ii. 35 (*cf.* xii. 31).

### N. (ণ)

Naanam = nayanam, ii. 2.

Naaram = nagaram, ii. 2.

Naiggámo = nadigrámah, iii. 57.

Naïsotto = nadíśrotas, iv. 1 (*cf.* iii. 52).

Naí = nadí, ii. 42. v. 19-22, 29. vi. 60.

Naígámo = nadigrámah, iii. 57.

Naísotto = nadíśrotas, iv. 1.

Naülam = nakulam, ii. 2.

Nakkho = nakhah, iii. 58.

Naggo = nagnah, iii. 2.

Nachchaī = nrityati, viii. 47.

Nattao, -í = nartakah, -kí, iii. 22.

Nado = naṭah, ii. 20.

Navara = kevala, ix. 7.

Navari, particle, ix. 8.

Navi = na + api, ix. 16.

Naham = nabhas, iv. 6, 19.

Naho = nakhah, iii. 58.

Náhalo = láhalah (?), ii. 40; *cf.* var. lect. and note, transl.

Niāchehha (?) = driś, viii. 69; *cf.* note, transl. and v. 2.

Nichham = nityam, iii. 27.

Nijjharo = nirjharah, iii. 51.

Níttthuro = nishthurah, iii. 1.

Nidálam = lalátam (Sans. *nítálam*), iv. 33.

Niddá = nidrá, i. 12.

Niddálú = nidráván, iv. 25.

Nippáho = nishpáyah, iii. 35.  
 Nimmánaï = nirmáti, viii. 36.  
 Nivattao = nivartakah, iii. 24.  
 Nividó = nividah, ii. 23.  
 Nivvudam = nirvítam, i. 29.  
 Nivndí = nirvritih, ii. 7.  
 Nisadho = nishadhah, ii. 28.  
 Nísá = niśá, ii. 43.  
 Nissáso = niśwásah, iii. 58.  
 Nihaso = nikashah, ii. 4.  
 Nihio, } = nihitah, iii. 58 (*cf.* iv.  
 Nihitto, } 33.  
 Nísáso = niśwásah, iii. 58.  
 Núnam, núna = núnam, iv. 16.  
 Neuram = núpuram, i. 26.  
 Neddam = nídám, i. 19. iii. 52.  
 Neddá = nidrá, i. 12.  
 Necho = snehah, iii. 1, 64.  
 No (*ne* var. *lect.*) = nah, vi. 44, 51.  
 Nomalliá = navamalliká, i. 7.  
 Nolla = nud (*root*), viii. 7.  
 Nhánam = snánam, iii. 33.

## T. (त)

Taá, taï = tadá, i. 11.  
 Taánim = tadánim, i. 18.  
 Taïam = trítiyam, i. 18.  
 Taï, tae, etc. = twayá, twayi, vi. 30.  
 Taïá = tadá, vi. 8.  
 Taitto, etc. = twat, vi. 35.  
 Tam = tad, tam, vi. 22.  
 Tam = twam, vi. 26. twám (?), vi. 27.  
 Tansam = tryasram, iv. 15.  
 Tanam = trinam, i. 27.  
 Tanú = tanví, iii. 65.  
 Tambam (?) = támaran, iii. 53 (*cf.*  
 note, transl.)

Tambo = stambah, iii. 13.  
 Taraï, tíraï = śaknoti, viii. 70.  
 Taláam = taḍágah (*musc.*), ii. 23.  
 Talaventaam = tálavṛṇṭakam, i. 10.  
 Taluní = taruní, x. 5 (*Paś.*)  
 Taha, tahá = tathá, i. 10.  
 Tahi, -m = tasmin, tarhi, iv. 16. vi. 7.  
 Tá = tátavat, iv. 5.  
 Táriso = tárīśah, i. 31.  
 Tálavent̄aam = tálavṛṇṭakam, i. 10.  
 Táva = tátavat, iv. 5, 6.  
 Tása = tasya, vi. 5, 11.  
 Táhe = tadá, vi. 8.  
 Tiná = tena, vi. 3.  
 Timi = trayah, trín, vi. 56.  
 Tiñham = tíkshñam, iii. 33. = tra-  
 yánám, vi. 59.  
 Tissá, tíse, tíe, -á, etc. = tasyáh, vi. 6.  
 Tíhim, tísu = tribhíh, -shu, vi. 55, 60.  
 Tujjha, tumha, etc. = tava, vi. 31.  
 Tujjhe = yúyam, yushmán, vi. 28,  
 29. (*Yushmad* declined, vi. 26—39)  
 Tunhio, -hikko = túshnīkah, iii. 58.  
 Tum, } = twam, twám, vi. 26, 27.  
 Tumam, }  
 Tumái = twayá, vi. 33.  
 Tumo, tuha = tava, vi. 31.  
 Turiam = twaritam, viii. 5.  
 Tuvara = twar (*root*), viii. 4.  
 Tuhaaddham, } = tavárddham, iv. 1.  
 Tuhaddham, }  
 Túram = túryam, iii. 18, 54.  
 Túsaï = tushyati, viii. 46.  
 Te = te, vi. 22. = tava, twayá, vi. 32.  
 Tettiam, } = tátavat, iv. 25 (*cf.*  
 Teddham, } App. B.)  
 Teraha = trayodaśa, ii. 14, 44.

Teraho = trayodaśah, i. 5.  
 Teloam, } = trailokyam, i. 35.  
 Tellokkam, } iii. 58.  
 Tesim = teshám, tásám, vi. 4.  
 To, tatto = tasmát, vi. 10.  
 Tonḍam = tunḍah (*masc.*), i. 20.  
 Tti = iti, i. 14 (*cf.* App. A, 27.)

## Th. (ঘ)

Thavao = stavakah, iii. 12, 50.  
 Thánú = sthánuḥ (*Sīva*), iii. 15.  
 Thimpa = tríp (*root*), viii. 22.  
 Thuí = stutih, iii. 12.

## D. (ঁ)

Daïchcho = daityah, i. 36.  
 Daïvam = daivam, i. 37. iii. 58.  
 Daïssam = dásyámi, xii. 14. (*Saur.*)  
 Dansanam = darśanam, iv. 15.  
 Dachchham = drakshyámi, vii. 16.  
 Dachchho = dakshah, iii. 30.  
 Dattham = dashtam or drishṭam,  
     iv. 12. \*

Davaggí = dávagnih, i. 10.  
 Dasamuho = daśamukhah, ii. 45.  
 Dasaraho = dasarathah, ii. 45.  
 Dasavalo = daśabalah, ii. 45.  
 Daha = daśa, ii. 44.  
 Dahamuho = daśamukhah, ii. 45.  
 Dahaṛaho = daśarathah, ii. 45.  
 Dahavalo = daśabalah, ii. 45.  
 Dahim = dadhi, v. 25, 30.  
 Daske = dakshah, xi. 8 (*Mág.*)  
 Dáúna = datwá, iv. 23.  
 Dádimam = dádimam, ii. 23.  
 Dádhá = danshṭrá, iv. 33.

Dátúnam = datwá, x. 13 (*Paiś.*).  
 Dálínam = dádímam, ii. 23.  
 Dávaggí = dávagnih, i. 10.  
 Dáham = dásyámi, vii. 16.  
 Diaro = devarah, i. 34.  
 Diaho = divasah, ii. 2, 46.  
 Diggham = dírgham, iii. 58.  
 Ditthí = drishtih, i. 28. iii. 10,  
     50, 51.  
 Dínnam = dattam, viii. 62.  
 Disá = diś, iv. 11.  
 Díham = dírgham, iii. 58.  
 Duallam, duúlam = dukúlam, i. 25.  
 Duiam = dwitíyam, i. 18.  
 Dukkho = duhkhitah, iii. 58.  
 Duuyane = durjanah, xi. 7 (*Mág.*)  
 Duve = dwau, vi. 57.  
 Duvvário = dauvárikah, i. 44.  
 Duháiam, duháijjaī = dwidhákri-  
     tam, dwidhákriyate, i. 16.  
 Duhio = duhkhitah, iii. 58.  
 Dúmaī = dunotí, viii. 8.  
 De = te (tava), twayá vi. 32. =  
     dá, xii. 14 (*Saur.*)  
 Dearo = devarah, i. 34.  
 Devatthuí, devathuí, = devastutih,  
     iii. 57.  
 Devvam = daivam, i. 37. iii. 58.  
 Dehi = dehi, vi. 64.  
 Do, doni = dwau, vi. 57.  
 Donham = dwayoh, vi. 59.  
 Doháiam, doháijjaī = dwidhákritam,  
     dwidhákriyate, i. 16.  
 Dohim, etc. = dwábhýám, etc., vi. 54.  
 Dohalo = dohadam (*neut.*), ii. 12 (*cf.*  
     transl., note).  
 Doho, droho = drohah, iii. 4.

## Dh. (ध)

Dhanam = dhanam, iv. 12.  
 Dhanavanto, } = dhanaván, iv. 25.  
 Dhanálo, }  
 Dhammillam } = dhammillah (*masc.*)  
 Dhammellam } i. 12.  
 Dhá = dháv (*dháru*), viii., 27.  
 Dhiá = duhitá (*Sans.* ‘dhídá’), iv. 33.  
 Dhíram = dhairyam, i. 39. iii. 18, 54.  
 Dhúnaï = dhúnati, viii. 56.  
 Dhutto = dhúrtah, iii. 24.  
 Dhurá = dhur, iv. 8.  
 Dhuvvaï, } = dhúyate, viii. 57.  
 Dhunijjai, }  
 Dhúdá = duhitá, iv. 33.

## P. (प)

Paaḍlam, páādam = prakaṭam, i. 2.  
 Pakhalo, = prakhalah, ii. 27.  
 Paūiam, páuam = prákritam, i. 10.  
 Paütti = pravrittih, i. 29.  
 Paūmam = padmam, iii. 65.  
 Paüro = pauroh, i. 42.  
 Paüriso = paurushah, i. 42.  
 Paoṭṭho = prakoshṭhah, i. 40.  
 Pachchakkham (*sic. leg.*) = pratyaksham, iii. 27.  
 Pachchham = pathyam, iii. 27.  
 Pachchhimam = paśchimam, iii. 40.  
 Pajjatto = paryáptah, iii. 1.  
 Pajjunno = pradyumnah, iii. 44.  
 Pattanam = pattanam, iii. 23.  
 Padatá = patáká, ii. 8.  
 Pada = pat (*root*), viii. 51.

Pađi = prati, cf. ii. 8, note, transl.  
 Pađinsudam = pratiśrutam, iv. 15.  
 Pađivaá, páđi- = pratipad, i. 2. iv. 7.  
 Pađivaddí = pratipattih, ii. 7 (cf. transl. note).  
 Padisaro = pratisarah, ii. 8.  
 Padisiddhí, páđi- = pratisparddhin, i. 2. iii. 37; cf. note, p. 108.  
 Padhamo = prathamah, ii. 28.  
 Pannaraho = panchadaśah, iii. 44.  
 Panñásá = pancháśat, iii. 44.  
 Panhá, -ho = praśnah, iii. 33. iv. 20.  
 Panhudam = prasnutam, iii. 33.  
 Pattharo, -tháro = prastárah, i. 10.  
 Pabbavaï = prabhavati, viii. 3.  
 Pamillaï, -llaï = pramílati, viii. 54.  
 Panho = pakshman, iii. 32.  
 Parahuo = parabhrítah, i. 29.  
 Paribhavaï = paribhavati, viii. 3.  
 Palanghano = pralanghanah, ii. 27.  
 Palittam = pradíptam, ii. 12.  
 Pallattham = paryastam, iii. 21.  
 Palláṇam = paryánam, iii. 21.  
 Pavatṭho = prakoshṭhah, i. 40.  
 Pavañuddhaam, } = pavanoddhatam,  
 Pavanoddhaam, } iv. 1, cf. note transl.  
 Pasuttam, pá- = prasuptam, i. 2.  
 Pasiddhí, pá- = prasiddhih, i. 2.  
 Paharo, paháro = prahárah, i. 10.  
 Paho = pathin, i. 13.  
 Pá, páa = ghrá (*root*), viii. 20.  
 Páavadanam = pádapananam, iv. 1  
 (cf. note transl.)  
 Páuam = prákritam, i. 10.  
 Páuso = právřish, iv. 11, 18.  
 Pádisiddhí = pratisparddhin, i. 2.  
 iii. 37.

Pánáinto = pránavat, iv. 25.  
 Pániam = pánýam, i. 18.  
 Párão, párvao = párvatah, iv. 5.  
 Pále = padyate, viii. 10.  
 Pávadañam = pádapatanañam, iv. 1.  
 (*cf.* note transl.)  
 Piá, piaro = pitá, v. 35.  
 Piápiam, piá- = pítápítam, iv. 1 (?)  
 Pikkam = pakwam, i. 3. iii. 3.  
 Pittham = pishṭam, i. 12.  
 Piva = iva, x. 4. (*Paś.*)  
 Píam, píalam = pítam, -alam, iv. 26.  
 Pínattanam, } = pínatá, iv. 22.  
 Pínadá, }  
 Puttham, } = prishṭham, iv. 20.  
 Putthí, }  
 Pudo, puḍḍo = putrah, xii. 5 (*Śaur.*)  
 Puppham = pushpam, iii. 35, 51.  
 Purillam = paúrastyam, iv. 25, com-  
 ment.; *cf.* App. B, and transl.  
 Puriso = purushah, i. 23.  
 Pulaaī = paśyati, viii. 69; *cf.* p. 173.  
 Puliśáha = purushasya, xi. 12 (*Mág.*)  
 Puvvanhó = púrváhñah, iii. 8.  
 Puso, puſſo = pushyah, iii. 58.  
 [Query *púſo*; *cf.* App. D.]  
 Puhaví = prithaví, i. 13, 29.  
 Pekkhaī, pechehhaī = prekshate, v.  
 14, var. lect., *cf.* xii. 18, and p. 173.  
 Pettham = pishṭam, i. 12.  
 Pendam, piṇ- = piṇḍam, i. 12.  
 Pemmag = preman, iii. 52. [*Qy.*  
 ‘pemmo’? *cf.* iv. 18, but in Ratn.,  
 p. 26, 12, *pemmag*.]  
 Perantam = paryantam, i. 5. iii. 18.

Pokkharo = pushkarah, i. 20. iii. 29.  
 Potthao = pustakam (*neut.*), i. 20.  
 Ph. (भ)  
 Phanso = sparśah, iii. 36. iv. 15.  
 Phaṇaso = panasah, ii. 37.  
 Phandanam = spandanam, iii. 36.  
 Phariso = sparśah, iii. 62.  
 Pharuso = parushah, ii. 36.  
 Phaliām = paṭitam (?), viii. 9.  
 Phalihá = parikhá, ii. 30, 36.  
 Phaliho = parighah, ii. 30, 36.  
 Phaliho = sphatikah, ii. 4, 22.  
 Phuttaī, } = sphuṭati, viii. 53.  
 Phuḍai }  
 Bh. (भ)  
 Bhaapphaí = vrīhaspatih, iv. 30.  
 Bhaīravo = bhairavah, i. 36.  
 Bhattam = bhaktam, iii. 1.  
 Bhattáro = bhartá, v. 31, 33.  
 Bhaddam = bhadram, iv. 12.  
 Bhamai = bhramati, viii. 71.  
 Bhamiro = bhramanaśīlah, iv. 24.  
 Bhara = smṛi (*root*), viii. 18; *cf.* p.  
 167.  
 Bharanijjam, } = bharaníyam, ii. 17.  
 Bharaníam, }  
 Bharaho = bharatah, ii. 9.  
 Bhá = bhí (*root*), viii. 19.  
 Bhájanam = bhájanam, iv. 4.  
 Bháá, bháaro = bhrátá, v. 35.  
 Bhánam = bhájanam, iv. 4.  
 Bháriá = bháryá, x. 8 (*Paś.*)

<sup>1</sup> For words beginning with *b*, see under *v*.

Bhingáro = bhringárah, i. 28.  
 Bhingo = bl̄hingah, i. 28.  
 Bhindiválo = bhindipálah, iii. 46.  
 Bhindař = bhinatti, viii. 38.  
 Bhisiní = visiní, ii. 38.  
 Bhuttam = bhuktam, iii. 50.  
 Bhumaá (?) = bhúh, iv. 33.  
 Bhe = vah (*yushmákam*), vi. 37.  
 Bhottúna = bhuktwá, viii. 55.

### M. (म)

Maam = mṛitam, i. 27.  
 Mař, mae = mayá, mayi, vi. 46, 52.  
 Maitto, etc. = mat, vi. 48.  
 Mailam = malinam, iv. 31.  
 Maüdam = mukuṭam, i. 22. ii. 1.  
 Maülam, -lo = mukulam, i. 22. ii. 2.  
 Maúro = mayúrah, i. 8.  
 Maúho = mayúkhah, i. 8.  
 Mao = madah, ii. 2.  
 Mansam = mánsam, iv. 16.  
 Mansú = śmaśru (*neut.*), iv. 15.  
 Maggo = márgah, ii. 2. iii. 50.  
 Machchhiá = makshiká, iii. 30.  
 Majjha = asmad (*base*) [*asmad* declined vi. 40—53.]  
 Majjhāñno = madhyáhnah, iii. 7.  
 Majjhām = madhyam, iii. 28.  
 Made = mṛitah, xi. 15. (*Mág.*)  
 Madham = mathah (*masc.*), ii. 24.  
 Manansiní = manaswiní, i. 2. iv. 15.  
 Mandúro = mandúkah, iv. 33.  
 Mantham = mastam, iv. 15.  
 Mam, mamam = mám, vi. 42.  
 Mara = mṛi (*root*), viii. 12.  
 Marisa = mrish (*root*), viii. 11.

Mala = mṛid (*root*), viii. 50.  
 Malinam = malinam, iv. 31.  
 Masáñam = śmaśánam, iii. 6.  
 Massú = śmaśru (*neut.*) iii. 6; cf. iv. 15.  
 Maha, majjha, etc. = mama, vi. 50.  
 Mahaaddham, } = mamárdham, iv.  
 Mahaddham, } 1; cf. note transl.  
 Mahuam = madhúkam, i. 24.  
 Mahum = madhu, v. 25—27, 30.  
 Máando = mákandah, iv. 33.  
 Máá = mätá, v. 32.  
 Máuo = mátrikah, i. 29.  
 Máindo = chútah(mákandah), iv. 33.  
 Mánansiní = manaswiní, i. 2. iv. 15.  
 Mánuso = mánushah, ii. 42.  
 Málá = málá, v. 19—24. vi. 60.  
 Máláillo = málaván, iv. 25.  
 Másam = mánsam, iv. 16.  
 Miau:o = mṛigánkah, i. 28.  
 Mio = mitrah, iii. 58.  
 Michchhá = mithyá, iii. 27.  
 Mitto = mitrah, iii. 58.  
 Milánam = mlánam, iii. 62.  
 Miva = iva, ix. 16.  
 Muingo = mṛidangah, i. 3.  
 Mukkham = mushkah (*masc.*) iii. 29.  
 Muggaro = mudgarah, iii. 1.  
 Muggo = mudgah, iii. 1.  
 Muchchhá = mürchhá, iii. 51.  
 Munjáano = maunjáyanah, i. 44.  
 Muña = jná (*root*), viii. 23.  
 Muñalo = mṛinálah, i. 29.  
 Muttí = mürttih, iii. 24.  
 Muddho = mugdhab, iii. 1.  
 Muham = mukham, ii. 27.  
 Muhalo = mukharah, ii. 30.

Múdhattanam = múḍhatwam, iv. 22.  
 Múḍhadá = múḍhatá, iv. 22.  
 Mechalá = mckhalá, ii. 27.  
 Meho = megho, ii. 27.  
 Mekho = mcgho, x. 3. (*Paīš.*)  
 Mottá = muktá, i. 20.  
 Moro = mayúrah, i. 8.  
 Moho = mayúkhah, i. 8.  
 Mmiva = iva, ix. 16.  
 Mhi, mho, mhu, mha = asmi, smah,  
     vii. 7.

## R. ( र )

Raanam = ratnam, iii. 60,  
 Raadam = rajatam, ii. 2, 7.  
 Rachehhá = rathyá, iii. 27.  
 Ranñam<sup>1</sup> = aranyam, i. 4.  
 Ranno, -nná = rájnáh, -ná, v. 38, 42.  
 Rattam (?) = raktam, viii. 62.  
 Rattí = rátrih, iii. 58.  
 Ramanijjam, } = ramaníyam, ii. 17.  
 Ramaníam, }  
 Ramijjaï, } = ramyate, viii. 58.  
 Rammaï, }  
 Rasí, rassí = raśmih, iii. 2, 58.  
 Ráāulam, ráulam = rájakulam, iv. 1.  
 Ráá = rájá, v. 36 (*declined* v. 36—  
     44).  
 Ráino, -ná = rájnáh, -ná, v. 38, 43.  
 Rái = rátrih, iii. 58.  
 Ráchi = rájan, x. 12 (*Paīš.*).  
 Rásaho = rásabhabhah, ii. 27.  
 Ráhá = rádhá, ii. 27.

Richchho = ríkshah, i. 30. iii. 30.  
 Rinam = rínam, i. 30.  
 Riddho = riddhah, i. 30.  
 Rukkho = vríkshah, i. 32. iii. 31.  
 Runnam = ruditam, viii. 62.  
 Ruddo, rudro, = rudrah, iii. 4.  
 Rundha = rudh (*root*), viii. 49.  
 Ruppam = rukmam, iii. 49.  
 Ruppiní = rukminí, iii. 49.  
 Rumbha = rudh (*root*), viii. 49.  
 Ruva = rud (*root*), viii. 42.  
 Rúsaï = rushyati, viii. 46.  
 Re, *particle*, ix. 15.  
 Rochehham = rodishyámi, vii. 16.  
 Rottúna = ruditwá, viii. 55.  
 Rosáinto = roshaván, iv. 25.

## L. ( ल )

Laggai = lagati, viii. 52.  
 Lachehhí = lakshmí, iii. 30.  
 Laṭṭhí = yashtih, ii. 32 (*cf. note*  
     *transl.*, ii. 31).  
 Laskaše = rákshasah, xi. 8. (*Mág.*)  
 Lahuí = laghwí, iii. 65.  
 Láá = rájá, xi. 10. (*Mág.*)  
 Lichehhá = lipsá, iii. 40.  
 Lijjháï = lihyate, viii. 59.  
 Luná = lí (*root*), viii. 56.  
 Luvvai, lunijjaï = lúyate, viii. 57.  
 Lubhaï = márshti (*mryj*), viii. 67.  
 Lonam = lavanam, i. 7.  
 Loddhao = lubdhakah, i. 20. iii. 3.

<sup>1</sup> This form continually occurs in the Prákrit songs in the 4th Act of the Vikramorvaśi.

## V. (व)

Vaaī = śaknoti, viii. 70.  
 Vaanam = vachanam, ii. 2, 42.  
 Vaam = vayam, xii. 25. (*Saur.*)  
 Vaideso = vaideśah, i. 36.  
 Vaideho = vaidehah, i. 36.  
 Vaīram = vairam, i. 36.  
 Vaīsampaāno = vaiśampáyanah, i. 36.  
 Vaisáho = vaiśákhhah, i. 36.  
 Vaīsio = vaiśikah, i. 36.  
 Vakkalam = valkalam, iii. 3.  
 Vaggí = vágmí, iii. 2.  
 Vankam = vakram, iv. 15.  
 Vachchaī = vrajati, viii. 47.  
 Vachchharo = vatsarah, iii. 40.  
 Vachchho = vríkshah, i. 32. iii. 31.  
     (declined v. 1—13, 27. vi. 63).  
 Vachchho = {vatsah, iii. 40.  
                   vakshas, iii. 30. iv. 18.  
 Vajjaī = trasati, viii. 66.  
 Vajjhao = vāhyakah, iii. 28.  
 Vanchaníam = vanchaníyam, iv. 14.  
 Vadisam = vadīsam, ii. 23.  
 Vaddhaī = vardhate, viii. 44.  
 Vanam = vanam, iv. 12.  
 Vanno = varnah, iv. 15.  
 Vanhí = vahnih, iii. 33.  
 Vattamáṇam = vartamánam, iii. 24.  
 Vattá = várttá, iii. 24.  
 Vattiá = vartiká, iii. 24.  
 Vaddho = vriddhah, i. 27.  
 Vandam = vṛindam, iv. 27.  
 Vappho = vāshpah (ushman) iii. 38.  
 Vamechaníam = vanchaníyam (?), iv. 14.  
 Vammaho = manmathah, ii. 39. iii. 43  
 Vammo = varma, iv. 18.  
 Vamhanja = brahmaṇyah, xii. 7 (*Saur.*)

Vamhano = bráhmaṇah, iii. 8 (cf. vi. 64)  
 Vamhá, vamháno = brahmá, v. 47.  
 Varaī = vṛinoti, viii. 12.  
 Valahí = vadabhih, ii. 23.  
 Valiam = vyalíkam, i. 18.  
 Vale, *partiele*, ix. 12.  
 Vasahí = vasatih, ii. 9.  
 Vasaho = vṛishabhah, i. 27. ii. 43.  
 Vahiro = badhirah, ii. 27.  
 Vahumuham, } = vadhuṁukham,  
 Vahúmuham, }     iv. 1.  
 Vahú = vadhuṁ, v. 19, 21, 29. vi. 60.  
 Vá, váa = mlai (*root*) viii. 21.  
 Váá = vách, iv. 7.  
 Váavadaṇam, *see* páa-  
 Váú = váyuh (*declined* v. 14—18,  
       27. vi. 60, 61).  
 Váraha = dwádaśa, ii. 14, 44.  
 Vávaḍo (?) = vyápritah, xii. 4 (*Saur.*)  
 Váhittam = vyáhritam, iii. 52.  
 Váho = vásphah, iii. 38, 54.  
 Via = iva, ix. 3, 16. xii. 24.  
 Viaddí = vitardih, iii. 26.  
 Vianá = vedaná, i. 34.  
 Viano = vyajanam (*neut.*), i. 3.  
 Viánam = vitánam, ii. 2.  
 Viárillo, viárullo = vikárvat, iv. 25.  
 Viinho = vitrishnáh, i. 28.  
 Viudam = vivṛitam, i. 29. ii. 7.  
 Viulam = vipulam, ii. 2.  
 Vinhiam = vṛinhitam, i. 28.  
 Vikkavo = viklavah, iii. 3.  
 Vikkinái, } = vikrínite, viii. 31.  
 Vikkei, }  
 Viechhhaldí = vichhhardih, iii. 26.  
 Vijjá = vidyá, iii. 27.  
 Vijjulí, vijjú = vidyut, iv. 26. iv. 9.

Vinchhuo = vṛiśchikah, i. 15, 28. iii. 41.  
 Vinjo = vijnah, xii. 7 (*Saur.*)  
 Vinjáto = vijnátah, x. 9 (*Paiś.*)  
 Vinjho = vindhyah, iv. 14.  
 Vidavo = viṭapah, ii. 20.  
 Vinnánam = vijnánam, iii. 44.  
 Vinhú = vishnuh, i. 12. iii. 33.  
 Vipphariso = visparśah, iii. 51, 62.  
 Vimjho = vindhyah, iv. 14.  
 Vimhao = vismayah, iii. 32.  
 Visaī (?) = grasate, viii. 28.  
 Visam = visam, ii. 38.  
 Visí = vrishí, i. 28.  
 Visúra = khid (*root*), viii. 63.  
 Vissáso = viśwásah, iii. 58.  
 Vihalo = vihwalah, iii. 47.  
 Víriam = víryam, iii. 20..  
 Vísattho = viśwastah, i. 17.  
 Vísambho = viśrambhah, i. 17.  
 Vísáso = viśwásah, iii. 58.  
 Víha = nibhí (*root*), viii. 19.  
 Vujjhaī = budhyate, viii. 48.  
 Vuttaī (?) = majjati, viii. 68.  
 Vuttanto = vrittántah, i. 29.  
 Vundávanam = vrindávanam, i. 29.  
 Vea = eva, ix. 3.  
 Veaná = vedaná, i. 34; cf. iv. 1.  
 Vechchham = vetsyámi, vii. 16.  
 Vejjam = vaidyam, iii. 27.  
 Vediso = vetasah, i. 3. ii. 8.  
 Veddhāi = veshtate, viii. 40.  
 Venhú = vishnuh, i. 12.  
 Vettúna = viditwá, viii. 55.  
 Vebbhalo = vihwalah, iii. 47.  
 Veluriam = vaidúryam, iv. 33.

Vellí = vallih, i. 5.  
 Vo = vah, vi. 29, 37.  
 Vochchham = vakshyámi, vii. 16.  
 Voram = badaram, i. 6.  
 Vrandam = vrindam, iv. 27; cf. iii. 4.

## S. (स)

Sahidáni = sodhwá, xi. 16 (*Mág.*).  
 Śíálá, etc. = śrigálah, xi. 17 (*Mág.*)

## S. (स).

Saadho = śakatah, ii. 21.  
 Saahuttam = śatakritwas, iv. 25 (cf.  
 App. B.)

Saá, saï = sadá, i. 11.  
 Saíram = swairam, i. 36.  
 Samvattao = samvartakah, iii. 24.  
 Samvudam = samvritam, i. 29.  
 Samvudí = samvritih, ii. 7.  
 Samvellaī = samveshtate, viii. 41.  
 Sankanto = sankrántah, iii. 56.  
 Sanká = śanká, iv. 17.  
 Sakka = śak (*root*), viii. 52.  
 Sakko = śakrah, iii. 3.  
 Sachávam = sachápam, ii. 2.  
 Sajjo = shadjah, iii. 1.  
 Sanjado = samyatah, ii. 7.  
 Sanjádo = samyátaḥ, ii. 7.  
 Sadhá = satá, ii. 21.  
 Sada = śad (*root*) viii. 51.  
 Sancho = snehah, iii. 64.  
 Sanṭhaviam, } = sansthápitam, i. 10.  
 Sanṭháviam, }  
 Sandho = shandhah, ii. 43.  
 Sanná<sup>1</sup> = sanjná, iii. 55.

<sup>1</sup> *Vinnatti* = vijnaptih would be a better example; cf. note, transl.

- Sannam = ślakshnam, iii. 33.  
 Saddaha = śrat + dhá (*root*), viii. 33.  
 Saddálo = śabdaván, iv. 25.  
 Sanánam = snánam, x. 7. (*Paiś.*)  
 Sappham = śashpam, iii. 35.  
 Sabharí = śapharí, ii. 26.  
 Sabhalam = saphalam, ii. 26.  
 Samattho = samastah, iii. 12.  
 Samiddhí = samriddhíh, i. 2.  
 Sampattí = sampattih, iv. 17.  
 Sampadi = samprati, ii. 7.  
 Sambhava = sam + bhú (*root*), viii. 3  
 Sammaḍdo = sammardah, iii. 26.  
 Sara = sri (*root*), viii. 12.  
 Sarado = śarad, iv. 10, 18.  
 Sararuham, } = saroruham, iv. i.  
 Saroruham, } = saroruham, iv. i.  
 Sariá = sarit, iv. 7.  
 Sarichehham = sadriksham, i. 2.  
     iii. 30. (*cf.* i. 31).  
 Sariso = sadriśah, i. 31.  
 Saro = saras, iv. 6, 18.  
 Saláhá = ślághá, iii. 63.  
 Savaho = śapathah, ii. 15, 27.  
 Savomuo, -múo = (?), iv. 1 (*cf.* note  
     transl.)  
 Savvajjo = sarvajnah, iii. 5.  
 Savvanjo = sarvajnah, x. 9. (*Paiś.*)  
 Savvanño = sarvajnah, xii. 8 (*Saur.*)  
 Savvattha, etc. = sarvasmin, vi. 2.  
 Sahamáná, -ní = sahamáná, v. 24  
     (for this Sút., *cf.* note transl.)  
 Sahassahuttam = sahasrakritwas, iv.  
     25 (*cf.* App. B.)  
 Sahá = sabhá, ii. 27.  
 Sáaro = ságarah, ii. 2.  
 Sámiddhí = samriddhíh, i. 2.  
 Sárango = śárngah, iii. 60.  
 Sárichchham = sadriksham, i. 2.  
 Sávo = sápah, ii. 15.  
 Si = asi, vii. 6.  
 Siálo = śrigálah, i. 28.  
 Siásiam = sitásitam, iv. 1.  
 Singáro = śringárah, i. 28.  
 Sitthí = śrishtíh, i. 28.  
 Sidhilo = śithilah, ii. 28.  
 Siñiddho = snigdhah, iii. 1.  
 Sinho = śísnah, iii. 33.  
 Sitthao = sikthakam (*neut.*), iii. 1.  
 Sindúram = sindúram, i. 12.  
 Sindhavam = saindhavam, i. 38.  
 Sibhá = śiphá, ii. 26.  
 Sim = teshám, tásám, vi. 12.  
 Siram = śiras, iv. 19.  
 Siraveaná, siro- = śirovedaná, iv. 1.  
 Sírí = śrí, iii. 62.  
 Siliṭṭham = śliṣṭam, iii. 60.  
 Sivino = swapnah, i. 3. iii. 62.  
 Siásiam = sitásitam, iv. 1.  
 Síbharo = śíkarah, ii. 5.  
 Sího = sinho, i. 17.  
 Suidí = sukṛitih, ii. 7.  
 Suuriso = supurushah, ii. 2.  
 Sujjo = súryah, iii. 19.  
 Suna = śru (*root*), viii. 56.  
 Sundo = śaundah, i. 44.  
 Sunderam = saundaryam, i. 5, 44. iii. 18.  
 Sutto = suptah, iii. 1. vii. 6.  
 Supa (?) = mrīj (*root*), viii. 67.  
 Suppanahá, -í = súrpanakhá, v. 24.  
 Sumara = smṛi (*root*), viii. 18. xii. 17  
 Survaí = śrúyate, viii. 57; *cf.* vii. 9.  
 Sú, *particle*, ix. 14.  
 Súí = súchí, ii. 2.

Súro = súryah, iii. 19.  
 Súsaī = śushyati, viii. 46.  
 Se = tasya, tasyáh, vi. 11.  
 Seechham = śaityam, i. 35.  
 Sejjá = śayyá, i. 5. iii. 17.  
 Sendúram = śindúram, i. 12.  
 Sebháliá = śepháliká, ii. 26.  
 Sevá, sevvá = sevá, iii. 58.  
 Selo = śailah, i. 35.  
 So = sah, vi. 22.  
 Soamallam = sau Kumáryam, i. 22.  
     iii. 21.  
 Soúna = śrutwá, iv. 23.  
 Soechham = śroshyámi, vii. 16.  
 Sonhá = snushá, ii. 47.  
 Sottam = srotam, iii. 52.  
 Somálo = su Kumárah, ii. 30 (*cf. note*  
     *transl.*, and *Errata p. xxxii.*)  
 Sommo = saumyah, iii. 2.  
 Soriām = śauryam, iii. 20.  
 Sossam = śushma, iii. 2. (*cf. iii. 32?*)

### H. (₹)

Hanso = hraswah, iv. 15.  
 Hake, hage = aham, xi. 9 (*Mág.*).  
 Hadakke = hridayam, xi. 6 (*Mág.*)  
 Hanumanto, } = hanumán, iv. 25.  
 Hanumá, }  
 Hattho = hastah, iii. 12, 50.  
 Hado = hatah, ii. 7.  
 Ham = aham (*asmad* decl. vi. 40—53).  
 Hammaī = hanti, viii. 45.  
 Harisa = hrish (*root*), viii. 11.  
 Hariso = harshah, iii. 62.

Haladdá, } = haridrá, i. 13. v. 24.  
 Haladdí, } (on the latter Sút. *cf. note*  
     *transl.*)  
 Halio = hálikah, i. 10.  
 Havim = havis, v. 25 (*cf. iv. 6.*).  
 Haśidu, -di, -de, -da = hasitah, xi.  
     11 (*Mág.*).  
 Hasáí, hasantí = hasantí, vii. 11.  
 Hasanto = hasan, vii. 10.  
 Hasiro = hasanaśílah, iv. 24.  
 Hassáī, }  
 Hasijjaī, } = hasyate, vii. 9. viii. 58.  
 Hálío = hálikah, i. 10.  
 Hiaam = hr̥idayam, i. 28.  
 Hitaakam = hr̥idayam, x. 14 (*Paś.*)  
 Hittham = trastam, viii. 62 (*cf. App.*  
     A, 37).<sup>1</sup>  
 Hirí = hr̥ih, iii. 62.  
 Hire, *particle*, ix. 15.  
 Híraī = hriyate, viii. 60.  
 Huam (húam ?) = bhútam, viii. 2.  
 Hunā = hu (*root*), viii. 56, 57.  
 Huva = bhú (*root*), viii. 1.  
 Huvvāi, hunijjaī = húyate, viii. 57.  
 Huvía = abhavat, vii. 23; *cf. note*  
     *transl.*  
 Huvasu = bhava, ix. 2; *cf. vii. 18.*  
 Ho = bhú (*root*), viii. 1.  
 Hojja, hojjá = bhavati, bhavishyati,  
     etc., vii. 20 (*cf. note, transl.*)  
 Hossam, etc. = bhavishyámi, vii. 14.  
 Hohithá, } = bhavishyámah, vii. 15.  
 Hohissá, }  
 Hohía = abhút, vii. 24 (*cf. note trans.*)

<sup>1</sup> Hemachandra gives three forms, *hittham*, *taddham*, and *tattham*.





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